
Dr. Taylor rebuking a Popish Priest who was about to say Mass in Hadley Church.
T. Bowles Sc.


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THE LIVES AND SUFFERINGS OF THE ENGLISH MARTYRS,

WHO

Were executed and burnt for their Religion, from the Reign of Henry the IVth, to the End of the Reign of Queen Mary I. and to the Reformation

OF THE

CHURCH of *ENGLAND*.

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THE PREFACE.

IT *is now near two hundred Years ſince the Church and Realm of* England *(by the Happy Succeſſion of Queen* Elizabeth *to the Throne) was delivered from the Uſurpation and Tyranny of the Church of* Rome; *ſo that the People of this Age have little or no Knowledge of thoſe groſs Idolatries and fooliſh Superſtitions, to which their Fore-fathers, in the Time of Popery were enſlaved; and therefore they are generally inſenſible of thoſe great Benefits that we enjoy by our happy Reformation, in having the infallible Word of God to be our Director and Guide, both in Faith and Manners.*

THE *People of* England, *have, indeed, a great Averſion to Popery, but few of them know any Thing of the Popiſh Religion, and can give no ſolid Reaſon for their Averſion to it. And the*

long Tract of Time that hath paſſed ſince the Reign of Queen Mary I. *hath quite worn out the Memory of theſe Cruelties that were exerciſed againſt divers Perſons of all Ranks, for oppoſing the notorious Errors of the* Roman *Church, or refuſing to conform unto them; ſo that now many People begin to have a favourable Opinion of the Church of* Rome, *and do not apprehend the Dangers and Cruelties a Popiſh Government will certainly expoſe thoſe Perſons to, that live under it, and will not conform themſelves thereunto.*

IT is therefore very requiſite, that thoſe who call themſelves Proteſtants, ſhould underſtand what juſt Cauſe they have to leave the Communion of the Church of Rome, *and alſo to be informed what hard and ſevere Uſage they will be ſure to meet with from that Church for ſo doing, if ever the ſaid Church ſhould have any Power or Juriſdiction over them.*

NOW, the Deſign of this Treatiſe will give the Reader ſufficient Information in both theſe Particulars.

HERE you have the Examples not only of grave Biſhops and learned Divines, but likewiſe Lay Perſons of all Sorts: As Gentlemen, Lawyers, Merchants, Artificers, Husbandmen and Labourers, the Poor, the Lame, and Blind; yea even Women and tender Youth, who all, with Courage and Reſolution, did voluntarily and chearfully yield their Bodies to be conſumed with tormenting Flames, rather than forſake the Truth of Chriſt's

Chriſt's Goſpel, and embrace the erroneous Doctrines and Practices of the Roman *Church, to the Admiration of thoſe that beheld their Patience and Conſtancy at their Death.*

SOME few of them, indeed, (for want of Courage, or through fear of Death) did at firſt recant; but they had no Reſt or Comfort after ſuch their Recantation, till they openly repented of it, and acknowledged their Fault: And then God gave them Grace and Strength to yield up their Lives to Death freely and chearfully for his Sake.

AS for thoſe who ſhall queſtion the Truth of the following Hiſtorical Relations, *let them know that they were moſtly tranſcribed from the Regiſtries of the reſpective Dioceſſes wherein the Perſons were condemned in open Court, according to the Eccleſiaſtical Laws then in Force in this Kingdom.*

AND the Perſons ſo condemned by the Biſhops for Hereſy againſt the Roman *Church, were thereupon delivered to the Cuſtody of the Sheriff, or other Secular Officer, or Magiſtrate of the Place, who upon their receiving of a Writ from the High Court of Chancery for their Burning, did openly execute them in the Preſence of a Multitude of Spectators: So that both their Proſecutions and Deaths were too well known and notorious to be deny'd.*

AND

AND the same Law for burning of Persons that were convicted of Heresy in the Spiritual Court, continued in Force to the latter End of the Reign of King Charles the Second. *And then it was seasonably abolished and repealed by Act of Parliament, upon the Expectation which they then had of a Popish Successor to the Crown of* England.

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OF THE

ENGLISH MARTYRS.

IN the Reign of King *Edward* the Third, the Church of *England* was extremely corrupted with Error and Superſtition; ſo that the Light of the Goſpel of Chriſt was greatly eclipſed and darkened with human Inventions, burdenſome Ceremonies, and groſs Idolatries. Then it pleaſed Almighty God, about the Year 1372, to ſtir up *John Wickliff*, Reader of Divinity in *Oxford*, to diſcover and oppoſe the Errors of thoſe Times. And this he did firſt in his Lectures and Diſputations at *Oxford*, which were well liked and approved of by many; and afterwards by his Sermons, and publick Diſcourſes in divers Places in the Country; and particularly at *Lutterworth* in *Leiceſterſhire*, of which Pariſh he was Rector. He likewiſe wrote, and diſ-

perſed divers Books and Treatiſes, wherein he declared the Truth of the Goſpel, and expoſed the groſs Superſtitions then uſed in the Church. And by this means many Perſons were convinced of their Errors, and came to the Knowledge of Chriſt's true Religion. And the ſaid *John Wickliff* was alſo very remarkable for his ſtrict and holy Life, in all Places whereſoever he came.

BUT theſe Proceedings of *John Wickliff*, and the Succeſs that his Preaching and Writings had among the People, ſoon ſtirred up the Clergy of *England* in general againſt him.

AND more eſpecially *Simon Sudbury*, then Archbiſhop of *Canterbury*, became his great Enemy; and he ſummoned *John Wickliff* before him in the Preſence of divere Biſhops, where he was charged with Hereſy, and for the ſame deprived of his Benefice.

THE Things chiefly objected againſt *John Wickliff*, were as follow:

1. *Oppoſing the Pope's Authority, as ſupreme Head of the Church, and Succeſſor of St.* Peter.

2. *Teaching, That the Holy Euchariſt, after Conſecration, is not the very Body of Chriſt ſubſtantially, but figuratively.*

3. *Affirming, That the Goſpel of Chriſt is a ſufficient Rule for the Life of every Chriſtian.*

4. *Holding, That the Rules, by which divers Perſons that were called Religious, are governed, add no Perfection to the Goſpel.*

THESE Things he openly maintained and defended oftentimes before the Biſhops and Clergy, at their ſolemn Meetings, and would not recede from them.

AND the Articles aforeſaid, with many others, collected out of his Writings, (to which his Enemies are ſaid to have added ſeveral Inventions of their own) were ſent by the Biſhops of *England* to Pope *Gregory* the Eleventh, to *Rome*; and the Pope and his Cardinals condemned them as Hereſies, and *John Wickliff*

liff for an Heretick, and ordered his Books to be burned and deſtroyed.

JOHN WICKLIFF was alſo diligently ſought for to be impriſon'd; but he was protected by the Duke of *Lancaſter*, and other Noblemen, that favoured him and his Doctrine: ſo that he liv'd concealed divers Years, and taught the People privately; though for ſo doing, he was often troubled and perſecuted by the Biſhops, and brought publickly before them. Yet thro' the divine Providence and Protection, he ſtill eſcaped their Malice, and at laſt died in Peace, in a good old Age, and was buried in his own Pariſh of *Lutterworth*.

BUT after he had been buried forty-one Years, his Bones were taken out of the Grave, by the Decree of the Synod of *Conſtance*, and were publickly burnt, and his Aſhes thrown into the River.

The LIFE *of* WILLIAM TAYLOR.

IN the Year 1421, *William Taylor*, a Prieſt, was brought before the Archbiſhop of *Canterbury*, and accuſed for teaching the following Doctrines:

1. *That whoſoever hangeth any Scripture about his Neck as a Charm, taketh away the Honour due only to God, and giveth it to the Devil.*

2. *That no human Perſon is to be worſhipped, but only God is to be adored.*

3. *That the Saints are not to be worſhipped, nor invocated.*

AND theſe Articles being objected againſt the ſaid *William Taylor*, he deny'd that he did preach or hold the ſame by way of defending them, but only by way of Talk and Diſcourſe. But theſe Articles being adjudged by the Archbiſhop and Clergy to be erroneous and heretical, the ſaid *William Taylor* was willing to

revoke the ſame; which he did: And for his Penance, he was condemned to perpetual Impriſonment. But at length, through Favour, he was releaſed from his Impriſonment, and ſwore that he would never hold, or favour any ſuch Opinion ever after. Then he kneeled before the Archbiſhop, who in a ſolemn Manner abſolved him of his Excommunication; but enjoined him to appear at the next Convocation, holden before him or his Succeſſor.

IN the mean Time, while *William Taylor* was in the Cuſtody of the Biſhop of *Worceſter*, there paſſed divers Letters and Writings between him and one *Thomas Smith*, a Prieſt of *Briſtol*; in which Letters or Writings the ſaid *William Taylor* argued againſt worſhipping of Saints.

AND theſe Writings coming into the Hands of the Biſhop of *Worceſter*, he began afreſh to be troubled; and was brought by the ſaid Biſhop before the Convocation, to anſwer the aforeſaid Letters and Writings.

THIS was done *February* the 11th, 1422, in the firſt Year of King *Henry* the Sixth, who was then a Child.

THE Subſtance of his Writings was, That he affirmed, that every Petition and Prayer, for any ſupernatural Gift, ought to be directed to God alone; though he alſo allowed an inferior Honour to be given to the Saints, according to the *Popiſh* Superſtition.

HIS Writings were read before the Convocation, and he acknowledged them to be his own Hand; and afterwards delivered them to the Archbiſhop of *Canterbury*, and he ſent them to the four Orders of Fryars then in *London*, to give their Opinions of them; who found them to be erroneous and heretical, in theſe Points:

1. *In aſſerting that every Prayer, which is a Petition for ſome ſupernatural or free Gift, is to be directed only to God.*

2. *Affirming*


The Burning of Master John Rogers Vicar of S.t Sepulchers & Reader of S.t Pauls in London
Lord receive my Spirit

2. *Affirming, That Prayer is to be made to God alone.*

5. *Saying, That to pray to any Creature, is to commit Idolatry.*

THESE four Orders agreed in their Opinion, That the Writings of *William Taylor* were erroneous, and delivered their Opinions in Writing, to the Archbiſhop, *February* the 20th, 1422. Whereupon the ſaid *William Taylor* was degraded of all his Orders in the uſual Form, and condemned as a relapſed Heretick, and delivered to the Secular Power; and a Writ for his burning was ſent from the King to the Mayor and Sheriffs of *London*, and he was carried into *Smithfield*, and there burnt, *March* 1, 1422.

The Life and Martyrdom of Mr. JOHN ROGERS, *Vicar of St.* Sepulchre's, *and Reader of St.* Paul's *in* London.

MR. *John Rogers* was brought up in the Univerſity of *Cambridge*, where he profited much in good Learning, and at length was choſen by the Merchants Adventurers to be their Chaplain at *Antwerp* in *Brabant*, whom he ſerved many Years to their great Satisfaction. He chanced there to fall in Company with that worthy Servant and Martyr of God, *William Tindal*, and *Miles Coverdale*, both of whom, for the Hatred they bore to Popiſh Superſtition and Idolatry, and Love to true Religion, had forſaken their native Country. In conferring with them the Scriptures, he came to great Knowledge in the Goſpel of God, inſomuch that he caſt off the heavy Yoke of Popery, perceiving it to be impure and filthy Idolatry, and joined with them in that painful and moſt profitable Labour of tranſlating the Bible into the *Engliſh* Tongue, which is intituled, The Tranſla-

tion of *Thomas Matthew*. He knowing by the Scriptures, that unlawful Vows may lawfully be broken, and that Matrimony is both honeſt and honourable among all Men, joined himſelf in lawful Matrimony, and ſo went to *Wittenberg* in *Saxony*, where he with much Soberneſs of Living did not only increaſe in good Learning, but alſo ſo much profited in the Knowledge of the *Dutch* Tongue, that the Charge of a Congregation was orderly committed to his Cure.

IN which Miniſtry he diligently and faithfully ſerved many Years, until ſuch Time as it pleaſed God, by the faithful Travail of his choſen and dear Servant, King *Edward* the Sixth, utterly to baniſh all Popery out of *England*, and to receive in true Religion, ſetting God's Goſpel at Liberty. He then left *Saxony*, and came into *England* to preach the Goſpel; in which Office, after he had a while diligently and faithfully travailed, *Nicholas Ridley*, then Biſhop of *London*, gave him a Prebend in his Cathedral, and the Dean and Chapter choſe him to be Reader of the Divinity Leſſon there, wherein he continued, until ſuch Time as Queen *Mary* obtaining the Crown, baniſhed the Goſpel and true Religion, and brought in the Antichriſt of *Rome*, with his Idolatry and Superſtition.

AFTER the Queen was come to the Tower of *London*, Mr. *Rogers* preached at *Paul*'s Croſs, confirming ſuch true Doctrine as he and others had there taught in King *Edward*'s Days, exhorting the People conſtantly to remain in the ſame, and to beware of all peſtilent Popery, Idolatry and Superſtition. The Council being then overmatched with popiſh and bloody Biſhops, called him to account for his Sermons; to whom he made a bold, wiſe and pious Anſwer, and yet in ſuch ſort handled himſelf, that at that Time he was clearly diſmiſſed. But after that Proclamation was ſet forth by the Queen to prohibit true Preaching, he was called again before the Council; for the Biſhops thirſted after his Blood. The Council

Council quarrelled with him concerning his Doctrine, and in Concluſion commanded him, as Priſoner, to keep his own Houſe, and ſo he did; although by flying he might eaſily have eſcaped their cruel Hands, and many Things there were which might have moved him thereunto. He did ſee the Recovery of Religion in *England*, for that preſent, deſperate; he knew he could not want a Living in *Germany*, and he could not forget his Wife and ten Children, and to ſeek Means to ſuccour them. But all theſe Things ſet apart, after he was called to anſwer in Chriſt's Cauſe, he would not depart, but ſtoutly ſtood in Defence of the ſame, and for the Trial of that Truth, was content to hazard his Life.

HE remained a Priſoner in his own Houſe a long Time, till at length, through the uncharitable Procurement of *Bonner*, Biſhop of *London*, he was removed from his own Houſe to the Priſon of *Newgate*, where he was lodged a great while among Thieves and Murderers.

HE was afterwards twice examined before the Lord Chancellor and others of the Council, on the 22d and 29th Days of *January*, in the Year 1555. On the Concluſion whereof the Lord Chancellor proceeded to pronoune Condemnation on Mr. *Rogers*, particularly mentioning two Articles, *viz.*

1. *That* Rogers *affirmed the Roman Catholick Church to be the Church of Antichriſt.*

2. *That he denied the Reality of the Roman Sacrament.*

THEN the Chancellor cauſed Mr. *Rogers* to be degraded and condemned, and put into the Hands of the Sheriffs.

That

That our Readers may obſerve what Miſchief may be done in the Name of GOD, *and under the Cloak of Sanctity, I ſhall here inſert the Copy of the Reverend Mr.* Rogers's *Condemnation, tranſlated into* Engliſh. *It is an awful Thing to conſider in what a ſolemn manner the* Papiſts *have murdered Hundreds of quiet and conſcientious People, as the following Inſtrument declares.*

IN the Name of *God*, Amen, We *Stephen*, by the Permiſſion of *God*, Biſhop of *Wincheſter*, lawfully and rightly proceeding with all goodly Favour by Authority and Virtue of our Office, againſt thee *John Rogers*, Prieſt, otherwiſe called *Matthew*, before us perſonally here preſent, being accuſed and detected, and notoriouſly ſlandered of Hereſy, having heard, ſeen, and underſtood, and with all diligent Deliberation weighed, diſcuſſed, and conſidered the Merits of the Cauſe, all Things being obſerved, ſitting in our Judgement-Seat, the Name of *Chriſt* being firſt called upon, and having only God before our Eyes, becauſe by the Acts enacted, propounded and exhibited in this Matter, and by thy own Confeſſion judicially made before us, We do find that thou haſt taught, holden and affirmed, and obſtinately defended divers Errors, Hereſies, and damnable Opinions, contrary to the Doctrine and Determination of the holy Church, as namely theſe; "That the Catholick Church of *Rome* is the *Antichriſt*. Item, That in the Sacrament of the Altar there is not ſubſtantially nor really the natural Body and Blood of *Chriſt*." The which aforeſaid Hereſies and damnable Opinions, being contrary to the Law of God, and Determination of the univerſal and apoſtolical Church, thou haſt arrogantly, ſtubbornly, and wittingly maintained, held, and affirmed, and alſo defended before us, as well in this Judgement, as alſo otherwiſe, and with the like Obſtinacy, Stubbornneſs, Malice and Blindneſs

neſs of Heart, both wittingly and willingly affirmed, that thou wilt believe, maintain, and hold, affirm and declare the ſame: We therefore, *S. Wincheſter*, Biſhop, Ordinary and Dioceſan aforeſaid, by the Conſent and Aſſent as well of our reverend Brethren the Lords Biſhops here preſent and aſſiſtant, as alſo by the Counſel and Judgement of divers worſhipful Lawyers and Profeſſors of Divinity, with whom we have communicated in this Behalf, do declare and pronounce thee the ſaid *John Rogers*, otherwiſe called *Matthew*, through thy Demerits, Tranſgreſſions, Obſtinacies, and Willfulneſs (which through manifold Ways thou haſt incurred by thine own wicked and ſtubborn Obſtinacy) to have been, and to be guilty of the deteſtable, horrible, and wicked Offences of heretical Pravity, and execrable Doctrine in the ſundry Confeſſions, Aſſertions, and Recognitions here judicially before us oftentimes repeated, and yet ſtill doth maintain, affirm and believe the ſame, and that thou haſt been, and art lawfully convicted in this Behalf: We therefore, I ſay, albeit following the Example of *Chriſt*, "Which would not the Death of a Sinner, but rather that he ſhould convert and live;" We have gone about oftentimes to correct thee by all lawful Means that we could, and all wholeſome Admonitions that we did know, to reduce thee again unto the true Faith and Unity of the Catholic Church; notwithſtanding have found thee obſtinate and ſtiffnecked, willingly continuing in thy damnable Opinions and Hereſies, and refuſing to return again unto the true Faith and Unity of the holy Mother Church; and as the Child of Wickedneſs and Darkneſs ſo to have hardened thy Heart, that thou wilt not underſtand the Voice of thy Shepherd, which with a fatherly Affection doth ſeek after thee, nor wilt be allured with his fatherly and godly Admonitions: We therefore *Stephen*, the Biſhop aforeſaid, not willing that thou which art wicked ſhouldſt now become more wicked, and infect the Lord's Flock with thine

thine Hereſy (which we are greatly afraid of) with Sorrow of Mind and Bitterneſs of Heart do judge thee, and definitively condemn thee the ſaid *Rogers*, otherwiſe called *Matthew*, thy Demerits and Faults being aggravated through thy damnable Obſtinacy, as guilty of moſt deteſtable Hereſies, and as an obſtinate impenitent Sinner, refuſing penitently to return to the Lap and Unity of the holy Mother Church, and that thou haſt been and art by Law excommunicate, and do pronounce and declare thee to be an excommunicate Perſon. And alſo we pronounce and declare thee, being an Heretick, to be caſt out from the Church, and left unto the Judgment of the ſecular Power, and now preſently do leave thee as an obſtinate Heretick, and a Perſon wrapped in the Sentence of the great Curſe, to be degraded worthily for thy Demerits (requiring them notwithſtanding, in the Bowels of our Lord Jeſus Chriſt, that this Execution and Puniſhment worthily to be done upon thee, may be ſo moderated that the Rigour thereof be not too extreme, nor yet the Gentleneſs too much mitigated, but that it may be to the Salvation of thy Soul, to the Extirpation, Terror, and Converſion of all Hereticks to the Unity of the Catholick Faith) by this our Sentence definitive which we here lay upon and againſt thee, and do with Sorrow of Heart promulgate in this Form aforeſaid.

THIS foregoing Form being uſed in the Condemnation of all the reſt of the *Engliſh* Martyrs, it need not be again repeated.

AFTER this Sentence was read, the Chancellor ſent Mr. *Rogers* to the *Clink* Priſon, there to remain till Night, and when it was dark, they carried him with Bills and Weapons in Abundance, out of the *Clink*, and led him through the Biſhop of *Wincheſter*'s Houſe, and St. *Mary Overy*'s *Church-yard*, and ſo into *Southwark*,

wark, and over the Bridge in Proceſſion to *Newgate* through the City.

AFTER that Mr. *Rogers* had been long and ſtraitly impriſoned, and lodged in *Newgate* among Thieves, often examined, and very uncharitably treated, and at length unjuſtly and moſt cruelly condemned by *Stephen Gardiner*, Biſhop of *Wincheſter*; the fourth of *February*, in the Year of our Lord 1555, being *Monday* in the Morning, he was ſuddenly warned by the Keeper of *Newgate*'s Wife, to prepare himſelf for the Fire; who being then found aſleep, could ſcarce be awaked. At length being raiſed and awaked, and bid to make haſte; then, ſaid he, if it be ſo, I need not tie my Points. And ſo was had down, firſt to Biſhop *Bonner* to be degraded; which being done, he craved of *Bonner* but one Petition. What is that ſaid *Bonner?* Mr. *Rogers* replied, that he might ſpeak a few Words to his Wife before his Burning. But the Biſhop would not grant his Requeſt.

Now when the Time came, that he being delivered to the Sheriffs ſhould be brought out of *Newgate* to *Smithfield*, the Place of his Execution, Mr. *Woodroofe*, one of the aforeſaid Sheriffs, firſt came to Mr. *Rogers*, and aſked him, if he would revoke his abominable Doctrine, and his evil Opinion of the Sacrament of the Altar. Mr. *Rogers* anſwered, That which I have preached I will ſeal with my Blood. Then Mr. *Woodroofe* ſaid, Thou art an Heretick. That ſhall be known, quoth *Rogers*, at the Day of Judgment. Well, ſaid Mr. *Woodroofe*, I will never pray for thee. But I will pray for you, ſaid Mr. *Rogers*; and ſo was brought the ſame Day, which was *Monday* the fourth of *February*, by the Sheriffs towards *Smithfield*, ſaying the Pſalm *Miſerere* by the Way, all the People wonderfully rejoicing at his Conſtancy, with great Praiſes and Thanks to God for the ſame. And there, in the Preſence of Mr. *Rocheſter*, Comptroller of the Queen's Houſhold, Sir *Richard Southwell*, both the Sheriffs, and a great

Number of People, he was burnt to Aſhes, waſhing his Hands in the Flame as he was burning. A little before his Burning, his Pardon was brought, if he would have recanted, but he utterly refuſed it. He was the firſt Martyr of all the bleſſed Company that ſuffered in Queen *Mary*'s Time, that gave the firſt Adventure upon the Fire. His Wife and Children, being eleven in Number, ten able to go, and one ſucking at her Breaſt, met him by the Way as he went towards *Smithfield*. This ſorrowful Sight of his own Fleſh and Blood could nothing move him, but that he conſtantly and chearfully took his Death with wonderful Patience, in the Defence and Quarrel of the Goſpel of Chriſt.

The LIFE *of Sir* JOHN OLDCASTLE, *Lord* Cobham.

IN the Beginning of the Reign of King *Henry* the Fifth, *Thomas Arundel*, Archbiſhop of *Canterbury*, cauſed a general Synod, or Aſſembly of the Biſhops and Clergy of *England*, to meet at St. *Paul*'s Church in *London*, to conſult of Eccleſiaſtical Matters; and more eſpecially to conſider, how to ſuppreſs the Light of the Goſpel, which began to ſhine and ſpread itſelf in divers Parts of the Kingdom, through the Writings of *John Wickliff*, which taught Opinions of the Sacraments, of Images, of Pilgrimages, and of the Keys, or Power of the Church, contrary to the received Doctrines and Determination of the *Romiſh Church*. And theſe Opinions and Books of *Wickliff*, were by the Synod called Hereſy, and the Followers of them were termed Hereticks, or *Lollards*, from the *Latin* Word *Lolium*, which ſignifies Cockle or Darnel, a pernicious Weed often growing among Wheat.

AND ſo the Biſhops looked upon the Doctrines of *Wickliff* deſtructive to the Authority and Practice of the

the Church of *Rome*, and ought therefore to be diligently ſuppreſſed, and the Holders and Preachers of them to be puniſhed and rooted out of the Church.

IN order hereunto, there were twelve Inquiſitors choſen out of *Oxford*, who were to make diligent Search after Hereticks, and alſo after *Wickliff*'s Books. And their Inquiſitors collected two hundred and forty-ſix Concluſions, or Doctrines, out of *Wickliff*'s Books, which they accounted Hereſies, and laid them before the Synod, to conſider by what means they might be ſtifled and ſuppreſed.

AND upon mature Deliberation they concluded, that the moſt likely Way to hinder the Growth of Hereſy in the Kingdom, was to remove out of the way ſuch Perſons of Note as they were informed to be the Favourers and Mantainers of the Diſciples and Followers of *John Wickliff*: Among whom they looked upon the noble Knight, Sir *John Oldcaſtle*, Lord *Cobham*, living in *Kent*, to be Chief.

AND therefore they firſt accuſed him by their Proctors, to be a great Maintainer of ſuſpected Preachers, in the Dioceſſes of *London*, *Rocheſter*, and *Hereford*, contrary to the Mind of the Ordinaries of thoſe reſpective Dioceſſes. And they not only accuſed him to have ſent ſuch Preachers thither, but alſo to have aſſiſted them by Force of Arms, in oppoſition to the Determination of the Synod to the contrary. And laſtly, they accuſed him, that he was of a contrary Belief with reſpect to the Sacrament of the Altar, Penance, Image-worſhip, Pilgrimages, and Eccleſiaſtical Power, than the holy Church of *Rome* hath taught for this many Years paſt.

SO at laſt the Synod reſolved, that a Proceſs ſhould be taken out without farther Delay, againſt the ſaid Sir *John Oldcaſtle*, Lord *Cobham*, as a moſt dangerous and pernicious Heretick.

BUT ſome of the Synod being more conſiderate than the reſt, thought it not prudent to proceed ſo

harſhly againſt the Lord *Cobham*, he being a Man of a great Family, and much in Favour with the King; and they adviſed, that it were more proper firſt to acquaint the King with the Matter, and to know his Pleaſure, before they made any further Progreſs therein: and to this they all agreed. Whereupon the Archbiſhop of *Canterbury*, with divers Biſhops, and other Clergy, went to the King, who was then at *Kingſton*, and there they laid moſt grievous Complaints of Hereſy and Sedition againſt the ſaid Lord *Cobham*, for his favouring *Wickliff*'s Doctrine and Opinions.

THE King heard with Patience theſe grievous Compaints of the Clergy againſt the good Lord *Cobham*; and they required them to deal gently with him, conſidering his Birth and Quality, and to avoid all Rigour againſt him, and to endeavour by Mildneſs to reduce him to the Unity of the Church. And if they could not ſucceed therein, the King promiſed that he would take the Cauſe into his own Hand, and try what he could do therein. Hereupon the King ſent for the Lord *Cobham*; and when he was come, he took him aſide privately, and exhorted him to ſubmit himſelf, as an obedient Child, unto his Mother the holy Catholick Church, and humbly to acknowledge his Fault.

TO whom the Lord *Cobham* replied, "Moſt Wor-
"thy Prince, I am always moſt ready and willing
"to obey you: for I know you are a Chriſtian King,
"and an appointed Miniſter of God, bearing the
"the Sword for the Puniſhment of Evil-doers, and
"for the Saſeguard of thoſe that are virtuous. Unto
"you therefore (next to my eternal God) I owe all
"Obedience; and I ſubmit myſelf, and all that I
"have unto your Diſpoſal, being ready to perform
"whatever you ſhall command me in the Lord.
"But as for the Pope, and his Spirituality, I owe
"them neither Suit nor Service: For I know him,
"by the Scriptures, to be the great Antichriſt, the

"Son

" Son of Perdition, the open Adverſary of God, and " the Abomination ſtanding in the holy Place".

WHEN the King heard this, he would talk no longer with him, but went his Way from him in Anger.

SOON after this, the Archbiſhop of *Canterbury* came to the King for an Anſwer; the King gave him leave to cite the Lord *Cobham* into his Court, and to proceed againſt him according to the Eccleſiaſtical Law.

THEN the Archbiſhop, having conſulted with divers Biſhops and Clergy, they reſolved to cauſe the Lord *Cobham* perſonally to appear before them, to anſwer to ſuch Articles as they ſhould object againſt him.

And accordingly the Archbiſhop ſent his chief Summoner with a ſharp Citation to *Cowling-Caſtle* in *Kent*, where the Lord *Cobham* dwelt. When the Summoner came thither, he was afraid to enter into the Gates of ſo noble a Perſon without Licence; and ſo he returned back without doing his Meſſage.

THEN the Archbiſhop perſuaded one *John Butler*, Door-keeper of the King's Privy-Chamber, to go to the Lord *Cobham*, as from the King. Whereupon the ſaid *John Butler* took the Archbiſhop's Summoner with him, and went to the Lord *Cobham*, and told him, that it was the King's Pleaſure, that his Lordſhip ſhould obey the Archbiſhop's Citation. To whom the Lord *Cobham* anſwered, That in no Caſe he would conſent to thoſe deviliſh Practices of the Prieſts.

WHEN the Archbiſhop heard this, he found it was not for any private Man to cite the Lord *Cobham*, without running the Hazard of his Life. And ſo he reſolved to cite him by publick Proceſs, or open Command. Whereupon a few Days after, in the Month of *September*, he commanded Letters Citatory to be fixed upon the great Gates of the Cathedral Church of *Rocheſter*, which was but three Miles from the Lord *Cobham*'s Houſe; charging him to appear perſonally

perſonally before him at *Ledis*, the eleventh of the ſame Month, without any Excuſe whatever.

BUT the ſaid Letters were ſoon taken down from the Gates of the Church, and conveyed away by the Lord *Cobham*'s Friends. Then the Archbiſhop cauſed other Letters to be ſet up on the 8th of *September*, and thoſe alſo were taken down and deſtroyed.

AND becauſe the Lord *Cobham* did not appear at *Ledis*, where the Archbiſhop ſat in Conſiſtory, he was adjudged of Contumacy.

AFTER this, the Archbiſhop being informed, that the Lord *Cobham* laughed at his Proceedings, and deſpiſed his Authority, he openly excommunicated him for his Contumacy; and then cited him again under ſevere Threatnings, to appear before him on *Saturday* the 20th of *September*: And commanded all Perſons to aſſiſt him againſt the Lord *Cobham*, that great Apoſtate and Heretick, and Adverſary of the holy Church.

AFTER this, the Lord *Cobham*, conſidering the Danger he was in, wrote the Confeſſion of his Faith, namely, the Apoſtles Creed; and added thereto a certain Paraphraſe of ſome Part thereof: and ſo went to *London*, and preſented it to the King. But the King would not receive it, but commanded it to be delivered to thoſe Perſons that were to be his Judges. Then the Lord *Cobham* appealed from the Archbiſhop to the Pope; but the King would not allow of his Appeal, but ſaid the Archbiſhop ſhould be his Judge. And ſo the Lord *Cobham* was there arreſted by the King's Command, and was committed to the Tower of *London*.

AND upon the 20th of *September*, the Lord *Cobham* was brought before *Thomas Arundel*, then Archbiſhop of *Canterbury*, and other Biſhops, into the Chapter-Houſe of St. *Paul*'s, by Sir *Robert Morley*, Lieutenant of the Tower, who there left him for the preſent.

THEN

THEN the Archbiſhop ſpoke to him to this Effect: *Sir, in the laſt general Convocation of the Clergy of this Province, you were charged with certain Hereſies, and by ſufficient Witneſſes found guilty of the ſame: And thereupon you were cited before me, by due Form of ſpiritual Law, but you refuſed to appear; and for your Contumacy, you were both privately and openly excommunicated. Notwithſtanding, we are not backwards to give you Abſolution, ſhould you humbly deſire it.* Upon which the Lord *Cobham* made as if he did not hear, and ſo deſired no Abſolution; but ſaid he would make a Confeſſion of his Faith there before them all, if they would give him leave. Then he took a Paper out of his Boſom, and read it, and delivered it to the Archbiſhop: The Contents whereof is as follows;

I John Oldcaſtle *Knight, Lord* Cobham, *would have all Chriſtians to know and underſtand, that I call God to witneſs, that it hath been, now is, and ever, by the Help of God, ſhall be, mine Intent and Will, to believe faithfully and fully all the Sacraments that ever God ordained to be uſed in his Holy Church: And moreover, I do declare my Opinion in theſe four Points;*

1. *I believe that the moſt worſhipful Sacrament of the Altar is Chriſt's Body in form of Bread, the ſame Body that was born of the bleſſed Virgin our Lady St.* Mary, *crucified on the Croſs, dead and buried, the third Day roſe from Death to Life, the which Body is now glorified in Heaven.*

2. *As for the Sacrament of Penance, I believe that it is needful, that every Man that expects Salvation ſhould forſake his Sin, and do Penance for the ſame, with true Confeſſion and Contrition, and due Satisfaction, as the Law of God teacheth, elſe he cannot be ſaved.*

3. *As for Images, they are the Invention of Men; and whoſoever gives that Worſhip to lifeleſs Images, which is due to God, or truſts to them for Help, is guilty of the Sin of Idolatry.*

4. *Concerning*

4. *Concerning Pilgrimages, I know that all Men are Pilgrims upon Earth, either to Happineſs or Miſery. He that will not know nor keep the Commandments of God whilſt he lives, though he go on Pilgrimage through the World, yet if he die in this State, he ſhall be damned; and he that keeps God's Commandments to his Life's End, he ſhall be ſaved, though he never go any Pilgrimage at all.*

AFTER the Reading of theſe Articles, the Archbiſhop, and Biſhops, and others, conſulted together, and told the Lord *Cobham*, that ſome Part of his Writing was good and approved it; but in other Points, he muſt declare his Mind more clearly. As,

1. *Whether he did believe, and would affirm, that in the Sacrament of the Altar, after Conſecration rightly performed by a Prieſt, there remaineth material Bread, or not?*

2. *Whether he did believe concerning the Sacrament of Penance, That every Man is bound to confeſs his Sins to a Prieſt?*

BUT the Lord *Cobham* replied, he would make no other Anſwer to theſe Points, than what was contained in his Articles, which he had read and delivered to them.

THEN the Archbiſhop wiſhed him to conſider ſeriouſly of this Matter, for he did not anſwer fully to theſe Things, he ſhould by the Laws of holy Church be adjudged an Heretick. Lord *Cobham* anſwered, Do what you think beſt, for I am at a Point. Then the Court adjourned, and he was to appear another Day.

AT the ſecond Appearance of the Lord *Cobham* before the Archbiſhop of *Canterbury*, and other Biſhops and Clergy; the Archbiſhop rehearſed to the Lord *Cobham*, the Proceedings of the laſt Day, he told him, that he ſtood accurſed for his Contumacy and Diſobedience

Diſobedience to the holy Church; but he was ready to abſolve him, if he did humbly deſire it.

BUT the Lord *Cobham* anſwered, That he had never treſpaſſed againſt them, and ſo he would not do it.

AFTER this, much Diſcourſe paſſed between him and the Archbiſhop. Then one *John Kemp*, Doctor of Law, exhibited Articles againſt the ſaid Lord *Cobham*, and told him they muſt have his Anſwer to four Points, contained in the Paper he had in his Hand; and ſo he proceeded to read them.

THE firſt was, That the Faith and Determination of the holy Church, concerning the bleſſed Sacrament of the Altar, is, that after the ſacramental Words be once ſpoken by a Prieſt in his Maſs, the material Bread, which was before Bread, is turned into Chriſt's very Body, and the material Wine is turned into Chriſt's Blood: and ſo there remaineth in the Sacrament of the Altar, from thenceforth, no material Bread, nor material Wine which were there before the ſacramental Words were ſpoken. Sir, *Believe you not this?*

Lord *Cobham* replied, *This is not my Belief.*

Then the Doctor read again:

THE ſecond Point is this: Holy Church hath determined, that every Chriſtian Man living upon Earth, ought to confeſs himſelf to a Prieſt, ordained by the Church, when he can have him.

LORD *Cobham* anſwered, *It is moſt neceſſary that we firſt confeſs to God, who knows our Diſeaſes, and is able to help. He granted that we might go to a Prieſt, if he were a learned Man, and of a good Life; becauſe we are commanded to ſeek the Law at his Mouth: But if he be an Idiot, or a vitious Man, it were better to avoid his Company than go to him; for we might learn evil, but no good from him.*

Then the Doctor read again:

THE third Point is this, Chriſt ordained St. *Peter* the Apoſtle to be his Vicar on Earth, whoſe See is

the Church of *Rome*. And he granted, that the ſame Power which he gave unto *Peter*, ſhould ſucceed to all *Peter*'s Succeſſors, who are now called Popes of *Rome*; by whoſe ſpecial Power in Churches particular, he ordained Prelates, and Archbiſhops, Parſons, Curates, and ſeveral other Degrees of Churchmen; whom all Chriſtians ought to obey after the Laws of the Church of *Rome*. This is the Determination of holy Church. Sir, *Believe you not this?*

To this Lord *Cobham* anſwered, *He that followeth* Peter *the neareſt in holy Living, is, next to him in Succeſſion. But your lordly Order eſteemeth not much the lowly Behaviour of poor* Peter, *whatever you talk of him. And you little regard the humble Manners of thoſe that ſucceeded* Peter *till the Time of* Sylveſter; *which for the moſt part were Martyrs. You can paſs over all theſe good Conditions of your Succeſſors, and not concern yourſelves with them at all. All the World knows this well enough of you, and yet you can make your Boaſt of St.* Peter.

Then the Doctor read again:

THE fourth Point is, Holy Church hath determined, that it is meritorious for a Chriſtian to go on Pilgrimage to holy Places; and there ſpecially to worſhip the Holy Reliques, and Images of Saints, Apoſtles, Martyrs, Confeſſors, and all other Saints beſides, approved by the Church of *Rome*. Sir, *What ſay you to this?*

WHEREUNTO Lord *Cobham* anſwered, *I owe them no Service by any Commandment of God; and therefore I intend not to ſpeak to them for your Covetouſneſs. It is a wonderful thing, that the Saints that are now dead, ſhould become ſo covetous and needy, and thereupon ſo bitterly beg, who all their Life long hated both Covetouſneſs and Begging.*

AND this I further declare unto you, and I would have all the World obſerve it, how that with your Shrines and Idols, your feigned Abſolutions and Pardons, you draw unto yourſelves the Subſtance, Wealth, and chief Pleaſures of all Chriſtian Realms.

THEN

THEN there aroſe a long Debate of ſome of the Doctors, and others, with Lord *Cobham*, about Image-worſhip, in which they could not agree.

THEN the Archbiſhop told Lord *Cobham*, That he had ſpoken ſeveral evil things againſt the Clergy to their Scandal, giving thereby an evil Example to the Commonalty: And that they had hitherto ſpent much time with him in vain, and that they muſt now come to a ſhort iſſue in the matter; and he muſt reſolve with himſelf, whether he would ſubmit to the holy Church, or throw himſelf into the greateſt danger.

THE Lord *Cobham* anſwered, I know not to what purpoſe I ſhould ſubmit: You have much more offended me, than I ever offended you, in troubling me before this Multitude.

THEN ſaid the Archbiſhop again unto him, We once again require you to remember yourſelf well, and to have no other manner of Opinion in theſe Matters, than the univerſal Faith and Belief of the holy Church of *Rome* hath: And ſo, like an obedient Child return again unto the Unity of your Mother. See to it, I ſay, in time; for yet you may have remedy; whereas anon it will be too late.

THEN the Lord *Cobham* ſaid expreſly before them all, I will no otherwiſe believe in theſe Points, than that I have told you heretofore; do with me what you will.

THEN ſaid the Archbiſhop, Well, I ſee we muſt do as the Law requires, we muſt proceed to the definitive Sentence, and both judge you, and condemn you for a Heretick.

THEN the Archbiſhop ſtood up, and read the definitive Sentence accordingly, and all the Clergy and Laity ſtood bare-headed while it was reading.

AFTER Sentence was read, the Lord *Cobham* ſaid, Though you judge my Body, which is but a vile thing, yet I am ſure you can do me no hurt as to my Soul, no more than *Satan* could do the Soul of

Job. He that created that will of his infinite Mercy and Promiſe ſave it; I have no manner of doubt thereof. And as to the Articles before rehearſed, I will ſtand to them even to the very Death, by the Grace of my eternal God.

THEN he turned him to the People, and caſting his Hands abroad, ſaid with a loud Voice, Good Chriſtian People, for God's Love beware of theſe Men, for elſe they will beguile you, and lead you blindfold to Hell with themſelves: For Chriſt ſaith plainly unto you, *If one blind Man leads another, they will both fall into the Ditch.*

AFTER this, he fell on his Knees, and prayed earneſtly to God to forgive his Perſecutors, if it were his bleſſed Will. Then he was delivered to Sir *Robert Morley*, who carried him back to the Tower, where he continued a while, and then he made his Eſcape from thence. Whilſt he was abroad, he was out-lawed as as Traytor: And the King put forth a Proclamation to ſearch for him, and apprehend him, and promiſed a Reward to whoſoever ſhould take him.

AFTER four Years time, the Lord *Powis* cauſed him to be apprehended in *Wales*, and ſent him bound to *London*, in *December*, 1417.

AND on *Tueſday* the 14th of *December*, the Parliament being ſitting, Sir *John Oldcaſtle* of *Cowling* in the County of *Kent*, and Lord *Cobham*, being outlawed in the Court of *King*'s-*Bench*, and excommunicated by the Archbiſhop of *Canterbury*, was brought before the Houſe of Lords, who heard his Convictions read; and he anſwering nothing in his Excuſe, they adjudged, That he ſhould be taken as a Traytor to the King and Realm, and carried to the Tower of *London*, and from thence brought through *London* unto the new Gallows in St. *Giles*'s, without *Temple-Bar*, and there be hanged, and burned hanging: Which was accordingly executed with great Severity.

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The Burning of John Hooper at Glocester.
Lord Jesu receive my Soul.

The LIFE *of* JOHN HOOPER.

MR. *John Hooper* was a Student and Graduate in *Oxford*, where he apply'd himſelf to a diligent Search of the Holy Scriptures, and by the Grace of God he came to the Knowledge of true Divinity. Which thing being known to ſome of the Doctors in the Univerſity, at the time of publiſhing the Six Articles by King *Henry* the VIIIth, *Hooper* was (by means of one Dr. *Smith*) forced to remove from *Oxford*; and became Steward to Sir *Thomas Arundell* in the Country. And in a little time, Sir *Thomas* came to underſtand his Opinions and Religion, which he was no Friend unto; yet liking his Perſon, he ſent him with a Letter to the Biſhop of *Vincheſter*, in which he deſired the Biſhop to uſe his Endeavours to reclaim him from his Opinions: however, by all means, to ſend his Servant home again.

THE Biſhop conferred with him for four or five Days together; and when he could not prevail with him to alter his Mind, he ſent him back to his Maſter.

BUT not long after, Mr. *Hooper* being informed that Miſchief was deſigned againſt him, he left Sir *Thomas Arundell's* Service, and fled privately into *France*; but finding no ſafety there, he returned back to *England* in a ſhort Time, and went to live with one Mr. *Sentlow*. Here he was again moleſted, and but narrowly eſcaped being taken; and ſo he fled again into *France*, and from thence he paſſed into *Germany*, and ſo came to *Baſil* and *Zurich*, where he came into the Acquaintance of Mr. *Bullinger*. Here he ſtudied the *Hebrew* Tongue, and married a *Burgonian* Woman; and he ſtay'd here till the Death of King *Henry* the VIIIth.

AND

AND when *Edward* the Sixth came to the Crown, the Popiſh Superſtition was put down, and the true Religion was eſtabliſhed in *England* by Law. And the News hereof brought many of thoſe that fled beyond Sea for Religion, home again; among whom, Mr. *Hooper* alſo returned. At his taking Leave of Mr. *Bullinger*, he told him, *That where he ſhould take the moſt pains, there* (ſays he) *you ſhall hear that I am burned to Aſhes.*

WHEN Mr. *Hooper* came to *England*, he became a diligent Preacher of the Goſpel, and was ſoon taken Notice of, and recommended to the King, and by him he was made Biſhop of *Gloceſter* and *Worceſter*; and he diſcharged his Office to the general Satisfaction in both Dioceſſes, preaching often, and being very charitable to the Poor, and being hoſpitable in his Houſe. Thus he lived in good Eſteem during that King's Reign.

BUT when Queen *Mary* came to the Crown, Biſhop *Hooper* was one of the firſt that was ſent for to *London*, by a Purſuivant at Arms.

1. *To anſwer to Dr.* Heath, *who was before Biſhop of that Dioceſe, and deprived by King* Edward *the Sixth for Popery.*

2. *To anſwer to Dr.* Bonner, *whom he had accuſed to King* Edward, *for not being conformable to the Laws and Ordinances then in force.*

MR. *Hooper* had timely notice of his Apprehenſion, and was adviſed to fly to avoid it: But he anſwered, *Once I did fly, but now I am called to this Place, I am reſolved to live and die with my Sheep.*

MR. *Hooper* was brought to *London*, *September* 1, 1553. And before he could come to the Speech of Dr. *Heath* or Dr. *Bonner*, he was carried before the Queen's Council, to anſwer certain Bonds by which he was indebted to the Queen, (it's ſuppoſed for the Firſt-Fruits of his Biſhopricks) and ſo was committed to the *Fleet*.

ON

ON the 19th of *March* 1554, he was brought before the Biſhop of *Wincheſter*, and then deprived of his Biſhopricks.

AFTER this, Mr. *Hooper* was ſeveral times brought before Dr. *Gardner*, Lord Chancellor and Biſhop of *Wincheſter*, in St. *Mary Overy*'s Church in *Southwark*, where divers Biſhops and others were preſent.

THE Lord Chancellor aſked him, If he was married? He anſwered he was, and would not be unmarried, till Death unmarried him.

THE Biſhop of *Durham* told him, That was matter enough to deprive him.

MR. *Hooper* ſaid, It was not, except they acted againſt Law; and that Prieſts Marriages were not forbidden by the old Canons.

THE Biſhop of *Durham* aſked, if he believed the corporal Preſence of Chriſt in the Sacrament?

MR. *Hooper* ſaid, There was no ſuch Thing, nor did he believe any ſuch Thing.

THE Biſhop of *Wincheſter* aſked *Hooper*, What Authority moved him not to believe the corporal Preſence?

HOOPER anſwer'd, The Authority of God's Word; and alledged the Words of St. *Peter*, Acts iii. 21. in *Latin*, *Quem oportet cælum*, &c. i. e. *Whom the Heavens muſt receive, until the times of Reſtitution of all things.*

THE Biſhop ſaid, This Text ſerved nothing to his purpoſe, for Chriſt might be in Heaven, and in the Sacrament alſo. But *Hooper* was not permitted to ſay any more.

WHEREUPON the Biſhop commanded the Notaries to write, 'That *Hooper* owned that he was married, 'and would not be ſeparated from his Wife: and 'that he believed not the corporal Preſence in the 'Sacrament.'

THEN the Biſhop earneſtly exhorted *Hooper*, in the Name of all the Commiſſioners, to forſake the evil and corrupt Doctrines that he had preached in the

Days

Days of King *Edward* the Sixth, and to return to the Unity of the Catholick Church, and to acknowledge the Pope's Holineſs to be Head of the ſame Church, according to the Determination of the whole Parliament; promiſing, that as he himſelf, with his Brethren, had received the Pope's Bleſſing, and the Queen's Mercy, ſo Mercy was ready to be ſhewed to him, and others alſo, if he would ariſe with them, and condeſcend to the Pope's Holineſs.

MR. *HOOPER* anſwer'd, 'Foraſmuch as the 'Pope taught Doctrine altogether contrary to the 'Doctrine of Chriſt, he was not worthy to be ac-'counted as a Member of Chriſt's Church, much 'leſs to be Head thereof.

'Wherefore he would in no wiſe condeſcend to 'any ſuch uſurped Juriſdiction, neither eſteemed he 'the Church whereof they called him the Head, 'to be the Catholick Church of Chriſt: For the 'Church only heareth the Voice of her Spouſe Chriſt, 'and flieth ſtrangers. Howbeit (ſaith he) if in any 'Point to me unknown, I have offended the Queen's 'Majeſty, I muſt humbly ſubmit myſelf to her Mer-'cy, if Mercy may be had with ſafety of Conſci-'ence, and without the Diſpleaſure of God.'

ANSWER was made, That the Queen would ſhew no Mercy to the Pope's Enemies.

THE 29th of *January*, 1555. was the laſt time of Mr. *Hooper*'s Appearance before the Lord Chancellor, and the other Commiſſioners, at St. *Mary Overy*'s Church; where they had long and earneſt talk with him. And when they perceived, that Mr. *Hooper* remained firm and conſtant in his Faith and Opinion, and would by no means condeſcend unto them, he was ordered to be degraded, and had Sentence of Condemnation pronounced againſt him; and he was delivered into the Cuſtody of the Sheriffs of *London*, and they carried him to the *Clink* Priſon in *Southwark*, near the Biſhop's Houſe, where he remained till Night, and then he was conveyed over the Bridge to the

the Priſon of *Newgate:* and a few Days after, the Biſhop of *London* came thither with his Notary, and degraded him in the Chapple of *Newgate*, according to the uſual Form.

AND on *Tueſday* the 5th of *February*, early in the Morning, the Sheriffs of *London* delivered Mr. *Hooper* to ſix of the Queen's Guards, who received him in *Fleet-ſtreet* near St. *Dunſtan*'s Church, and had Orders to convey him to *Glouceſter*; and they came thither on *Thurſday* following in the Afternoon, and Mr. *Hooper* lodged that Night at one Mr. *Ingram*'s in *Glouceſter*-City, and the Guards continued in the Chamber with him all Night. After his firſt Sleep, Mr. *Hooper* ſpent his Time in Prayer; and in the Morning, he deſired Leave of the Guards to retire into the next Chamber by himſelf. So that all that Day (except when he dined, and when he talked with Perſons that came to ſee him) he ſpent in Prayer.

SIR *ANTHONY KINGSTON*, who was formerly his Friend, was appointed one of the Commiſſioners to ſee Execution done upon him; and he came on *Friday* in the Evening to ſee Mr. *Hooper*, and found him at his Prayers. As ſoon as he ſaw him, he burſt forth into Tears. Mr. *Hooper* did not know him at firſt: then Sir *Anthony* ſaid, my Lord, Do you not know your old Friend *Anthony Kingſton?*

YES, Maſter *Kingſton*, ſaid Mr. *Hooper*, I now know you well, and am glad to ſee you in Health, and do praiſe God therefore.

BUT I am ſorry, ſaid Sir *Anthony*, to ſee you in this Caſe, for I underſtand you are come hither to die: but, alas, conſider that Life is ſweet, and Death is bitter; therefore ſeeing Life may be had, deſire to live; for Life hereafter may do good.

IT's true Mr. *Kingſton*, ſaid Mr. *Hooper*, I am come hither to ſuffer Death, becauſe I will not gainſay the former Truths which I have here taught among you in this Dioceſs, and elſewhere. And I

thank you for your friendly Counſel, though it be not ſo friendly as I could have wiſhed.

TRUE it is, Maſter *Kingſton*, that Death is bitter, and Life is ſweet; but, alas! conſider, that the Death to come is more bitter, and the Life to come is more ſweet: therefore for the Deſire and Love I have to the one, and the Terror and Fear of the other, I do not ſo much regard this Death, nor eſteem this Life, but have ſettled myſelf through the Strength of God's Holy Spirit, to paſs through the Torments and Extremities of the Fire now prepared for me, rather than to deny the Truth of God's Word; deſiring you and others, in the mean time, to commend me to God's Mercy in your Prayers.

WELL, my Lord, ſaid Sir *Anthony Kingſton*, I perceive there is no remedy, and ſo I muſt take leave of you; and I thank God that I ever knew you, for God did appoint you to call me, being a loſt Child, and by your good Inſtructions: whereas before I was both an Adulterer and Fornicator, God hath brought me to the forſaking and deteſting the ſame.

MR. *Hooper* ſaid, If you have had the Grace ſo to do, I do highly praiſe God for it; and if you have not, I pray God you may have, and that you may continually live in his Fear. And ſo they both parted in Tears.

THE ſame Night the Queen's Guards delivered Mr. *Hooper* into the Hands of the Sheriffs of *Glouceſter*, who thought to have committed him to the common Priſon, called *North-Gate*; but were perſuaded to let him continue ſtill in Mr. *Ingram*'s Houſe, and to ſet a Guard upon him, which they did.

THE Mayor and Aldermen came to viſit him, and kindly ſaluted him; for which Mr. *Hooper* thanked them, and told them, he was come to ſuffer Death, for that true and ſincere Doctrine which he had formerly taught them when he was their Biſhop, be-

cauſe

cauſe he would not account it Hereſy and Falſhood, as many other Men have done.

AND he hoped what he had taught them was not altogether forgotten by them.

HE requeſted there might be a quick Fire to diſpatch him, and that he might go to bed betimes; which he did, and ſlept one Sleep ſoundly: and when he roſe, he ſpent his Time in Prayer, and deſired no Man might come to him till the Hour of Execution.

ON *Saturday February* the 9th, 1555, about eight o'Clock in the Morning, the Lord *Chandois*, Sir *Anthony Kingſton*, Sir *Edmund Bridges*, and the reſt of the Commiſſioners came together, and ſent to Mr. *Hooper* to prepare himſelf to go to his Execution; and at nine o'Clock the Sheriff brought him from his Lodging to the Place of Execution, which was over-againſt the College of Prieſts, where he was wont to preach. He was clad in his Hoſt's Gown, and a Hat on his Head, and a Staff in his Hand, being lame with the *Sciatica*, occaſioned by his eighteen Months Impriſonment. Many Thouſands of People were aſſembled to ſee him, who much bewailed and lamented his ſad Fate. To whom he ſaid, 'Alas! why are theſe People aſſembled? perhaps 'they think to hear ſomething from me now, as 'they have in times paſt, but Speech is prohibited 'me, notwithſtanding the Cauſe of my Death is 'well known unto them. When I was appointed to 'be their Paſtor, I preached unto them true and 'ſincere Doctrine, and that out of the Word of God: 'becauſe I will not now account the ſame to be He-'reſy and Untruth, this kind of Death is prepared 'for me.'

WHEN he came to the Place of Execution, he kneeled down, and prayed; and one of his Friends, to whom he beckoned, came and ſtood by him. The Prayer he made was upon the whole Creed, for the Space of half an Hour.

WHILE he was at Prayer, a Box was brought near him, in which was ſaid to be his Pardon from the Queen, if he would turn: At the Sight whereof he cried, If you love my Soul, away with it.

THE Box being taken away, the Lord *Chandois* ſaid, Seeing there is no Remedy, diſpatch quickly.

MR. *Hooper* ſaid, 'Good my Lord, I truſt your 'Lordſhip, will give me leave to make an end of 'my Prayers.'

THEN ſaid the Lord *Chandois* to Sir *Edmund Bridges* his Son, (who had given ear to Mr *Hooper*'s Prayer at his requeſt) *Edmund*, take heed that he do nothing elſe but pray; if he do, tell me, and I ſhall quickly diſpatch him.

WHILST this talk was, there ſtept to Mr. *Hooper* two or three Perſons uncalled, who heard him utter theſe or the like Words: 'Lord, I am Hell, but thou 'art Heaven. I am a Sink of Sin, but thou art a 'gracious God, and merciful Redeemer. Have 'Mercy upon me moſt miſerable and wretched Of-'fender, after thy great Mercy, and according to 'thine ineſtimable Goodneſs.——My Lord and 'God, thou ſeeſt what terrible Pains and cruel Tor-'ments are prepared for thy Creature; ſuch, Lord 'as without thy Strength, who is able to bear, or 'patiently to paſs! But all Things that are impoſſi-'ble to Man, are poſſible with thee; therefore 'ſtrengthen me of thy Goodneſs, that in the Fire I 'break not the Rules of Patience, or elſe aſſuage 'the Terror of the Pains, as ſhall ſeem moſt to thy 'Glory.'

BUT as ſoon as theſe Men that reported theſe Words, were ſpied by the Mayor, they were preſently commanded away.

MR. *Hooper* having ended his Prayers, he roſe up, and ſtript himſelf to his Shirt; and a Pound of Gun-Powder in a Bladder was given him by the Guard, to tie between his Legs, and the like Quantity under each Arm: then being ſet upon a Stool againſt the Stake,

Stake, he desired the People to say the Lord's Prayer with him. And he was fastened to the Stake with an Iron Hoop about his Middle. There were other Irons brought for his Neck and Legs, but he refused, saying, I am well assured I shall not trouble you.

THUS being ready, he looked upon all the People (of whom he was easily seen, being a tall Man, and standing upon an high Stool) and they beheld him every where weeping. Then lifting up his Hands and Eyes to Heaven, he prayed to himself. Then the Executioner asked him Forgiveness. Mr. *Hooper* said, Why should I forgive thee? I never knew thou committest any Offence against me. O Sir, said the Man, I am appointed to make the Fire.

THEREIN, said Mr. *Hooper*, thou do'st not offend me: God forgive thee thy Sins, and do thine Office, I pray thee.

THEN the Reeds were brought and he received two Bundles of them with his own Hands, embraced them, and kissed them, and put under each Arm one of them, and shew'd how the rest should be placed.

THEN Command was given that Fire should be put to, which was done.

BUT there being but two Horse-Load of Faggots, and those green, it was a good while before the Faggots kindled, so as to fire the Reeds about him. At length the Fire burned round about him, but the Wind being strong, it blew the Flame from him, so that his Body was but touched with the Fire.

THEN a few dry Faggots were brought, and a new Fire kindled with the Faggots (for there were no more Reeds) and that burned at his lower Parts, but had small Power above, because of the Wind; it only burnt his Hair and scorch'd his Skin a little. In the time of which Fire, even as at the first Flame, he prayed, saying mildly, and not very loud, but as one without Pains, "O Jesus, the Son of *David*, "have Mercy upon me, and receive my Soul."

AFTER

AFTER the ſecond Fire was ſpent, he wiped both his Eyes with his Hands; and beholding the People, he ſaid with an indifferent loud Voice, For God's love, good People, let me have more Fire. And all this while, his lower Parts did burn, for the Faggots were ſo few, that the Flame did not burn ſtrongly at his upper Parts. The third Fire was kindled within a while after, which was more extreme than the other two: Then the Bladders of Gun-powder brake, which did him little good, they were ſo ill placed, and the Wind had ſuch Power. In this Fire he prayed with a loud Voice, *Lord Jeſu have Mercy upon me, Lord Jeſu have Mercy upon me, Lord Jeſus receive my Spirit.* And theſe were the laſt Words he was heard to utter. But when he was black in the Mouth, and his Tongue ſwollen that he could not ſpeak, yet his Lips moved, till they were ſhrunk to the Gums: And he knocked his Breaſt with his Hands, till one of his Arms fell off; and then he knocked ſtill with the other, till it ſtuck to the Iron on his Breaſt, and ſo bowing forwards, he yeilded up his Spirit.

THUS was he three Quarters of an Hour in the Fire, even as a Lamb patiently abiding the Extremity thereof, not moving any way, but having his nether Parts burned, and his Bowels fallen out, he died as quietly as a Child in his Bed: For whoſe Conſtancy, Almighty God be praiſed.

The LIFE *of Dr.* ROWLAND TAYLOR, *Miniſter of* Hadley *in* Suffolk.

THIS *Rowland Taylor* was Doctor of Civil and Canon Law, and lived with Dr. *Cranmer*, Archbiſhop of *Canterbury*. And when he was preſented to the Parſonage of *Hadley*, he left the Archbiſhop's Houſe, and reſided in his Pariſh, where he conſtantly preached the Word of God, and led a Life

Life of exemplary Virtue and Piety. He was remarkably charitable to the poor People in his Pariſh, whom he relieved liberally himſelf, and perſuaded his rich Neighbours to do the like. His Wife was a diſcreet Woman, and his Children educated in Religion and good Learning. And thus happily, and beloved of his Pariſhioners, lived this good Man, during the Reign of King *Edward* the Sixth.

But in the beginning of the Reign of Queen *Mary*, one *Foſter* a Lawyer, and one *John Clark*, of *Hadley*, reſolved to ſet up Popery in *Hadley* Church, on *Monday* before *Eaſter*, and had cauſed an Altar to be built in the Chancel for that Purpoſe, but in the Night it was pulled down; then they built a ſecond Altar, and brought Mr. *Averth*, Parſon of *Aldham*, the next Pariſh, to ſay Maſs, on *Tueſday* in Paſſion-Week.

Dr. *Taylor* being in his Study, and hearing the Bells ring, came to the Church, ſuppoſing ſomething was there to be done, relating to his Office, but found the Church Doors all faſt; ſo going to the Chancel Door, and lifting up the Latch, he came in, and there he found the Prieſt in his Habit, going to ſay Maſs, and ſurrounded with a Company of armed Men, to keep him from being diſturbed.

Dr. *Taylor* preſently demanded of the Prieſt, How he durſt be ſo bold to enter into the Church of Chriſt, to profane and defile it with his abominable Idolatry?

Mr. *Foſter* with great Fury reply'd to *Taylor*, Thou Traitor, what do'ſt thou here, to let and diſturb the Queen's Proceedings?

Dr. *Taylor* anſwer'd, I am no Traitor, but the Shepherd whom God and my Saviour Chriſt has appointed to feed this Flock; and I command thee, ſays he to the Prieſt, thou Popiſh Wolf, in the Name of God, to go hence, and not to preſume with Popiſh Idolatry to poiſon Chriſt's Flock.

Mr.

MR. *Foſter* anſwer'd, Thou traitorous Heretick, wilt thou make a Commotion, and violently reſiſt the Queen's Proceedinge?

DR. *Taylor* anſwered, I make no Commotion; it is you Papiſts that make the Commotion: and it is againſt the Canon Law, which commandeth, that no Maſs be ſaid but at a conſecrated Altar.

WHEREUPON the Prieſt would have deſiſted from ſaying Maſs.

BUT Mr. *Clark* ſaid, Mr. *Averth*, be not afraid, you have a Super-Altar (that is, a conſecrated Stone about a foot long, to lay upon the Altar) go on with your Buſineſs.

THEN they forced Dr. *Taylor* out of the Church, and went on with their Maſs.

AND in a few days, *Clark* and *Foſter* ſent an account of this Matter to *London* to the Lord Chancellor, Biſhop of *Wincheſter*, and complained of Dr. *Taylor*.

AND the Biſhop commanded Dr. *Taylor* on his Obedience to come forthwith to him, to anſwer to ſuch Complaints as were made againſt him.

DR. *Taylor* upon receipt of the Summons, prepared for his Journey; but his Friends were very earneſt with him to have fled beyond Sea, to ſave his Life, which they told him was now in great danger, if he went to the Biſhop; but he refuſed their Advice, and told them, he thought it his Duty to ſtay, and defend the Doctrine he had taught, and that he could not die in a better Cauſe; and more words to the ſame effect. So leaving his Cure to a godly Prieſt, one *Richard Yeoman*, he went to the Biſhop of *Wincheſter*.

As ſoon as Biſhop *Gardner* ſaw Dr. *Taylor*, he reviled him, and called him Traytor and Heretick.

BUT *Taylor* anſwered, I am neither Traytor nor Heretick, but a true Subject, and a faithful Chriſtian.

THEN the Biſhop gave him ill Language.

AND

AND *Taylor* told him, he had broke his Oath both to King *Henry* the Eighth, and to his Son King *Edward*.

THE Biſhop ſaid, It was *Herod*'s Oath, unlawful, and therefore ought to be broken; and he ſaid, he had done well in breaking it. And I thank God, (ſaid he) I am come home again to our Mother the Catholick Church of *Rome*; and ſo I would thou ſhouldſt do.

TAYLOR anſwered, Should I forſake the Church of Chriſt, which is founded upon the true Foundation of the Apoſtles and Prophets, to approve thoſe Lyes, Errors, Superſtitions, and Idolatries, that the Popes and their Company at this day ſo blaſphemouſly do approve? Nay, God forbid.

LET the Pope and his return to our Saviour Chriſt and his Word, and thruſt out of the Churches ſuch abominable Idolatries as he maintaineth, and then true Chriſtian Men will turn to him. You wrote truly againſt him, and were ſworn againſt him.

THERE was more of the like Diſcourſe between the Biſhop and Dr. *Taylor*. And the Biſhop was angry with him for ſpeaking againſt the Maſs, as being idolatrous, and then ſent him to the *King's-Bench* Priſon, commanding him to be ſtraitly kept.

A WHILE after he was brought to St. *Mary le Bow* Church in *London*, to the Court of Arches, where he ſo ſtoutly defended Prieſts Marriages by Scripture, the Primitive Fathers, and by the Civil and Canon Law, that the Judge could give no Sentence of Divorce againſt him, but deprived him of his Benefice, becauſe he was married.

HE was ſeveral times brought before the Biſhop of *Wincheſter*, and the Articles charged againſt him were chiefly three:

1. *That he maintained Prieſts Marriages to be good and lawful.*

2. *That he denied the Preſence of Chriſt's natural Body and Blood to be in the Sacrament of the Altar, or that it was a propitiatory Sacrifice both for the Quick and Dead, or that it ought to be worſhipped with divine Honour.*

3. *That he affirmed the Pope to be Antichriſt, and Popery Antichriſtianity.*

FOR theſe things he was adjudged and condemned as an Heretick, and delivered to the Secular Power, and put into the *Poultry* Compter, and there degraded by the Biſhop of *London*. After his Degradation, his Wife, and Son *Thomas*, and Servant, were permitted to come to him, and ſup with him. He ſaid the *Engliſh Litany* with them, gave his Wife and Son good Counſel, to be ſtedfaſt in the true Faith and Religion, to fear God, and ſerve him; and adviſed his Wife to marry again, when ſhe ſhould meet with an agreeable Perſon: And ſo they parted with Tears. He gave his Wife an *Engliſh* Common Prayer Book, and his Son a *Latin* Book.

ON the 5th of *February*, 1555, Dr. *Taylor* was brought from the Compter early in the Morning, to an Inn without *Aldgate*, and there delivered to the Sheriff of *Eſſex*, who conveyed him to the Town of *Chelmsford*, twenty-five Miles from *London*, and there the Sheriff of *Suffolk* received him.

HERE alſo the Sheriff and others commended the Doctor's Piety and Learning, and ſaid it was pity that he ſhould throw his Life away, who was likely to live many Years; and perſuaded him to recant his Errors, and return to the Mother-Church of *Rome*, with many words to the like purpoſe. And ſo the Sheriff drank to him, and the reſt of the Company did the like: When they had all drank, they gave the Cup to the Doctor. He pauſed a while, and then ſaid, Mr. Sheriff, and my Maſters all, 'I heartily 'thank you for your good Wiſhes; I have conſider-'ed your Counſel, and to be plain with you, I do

'perceive

'perceive that I have been deceived myſelf, and am 'like to deceive a great many in *Hadley* of their Ex-'pectation.' With that Word they all rejoiced. Yea, good Mr. Doctor, ſaid the Sheriff, God's Bleſſing on your Heart, hold you there ſtill, it's the moſt comfortable Word we have yet heard you ſpeak. Why ſhould you caſt yourſelf away? Play the wiſe Man's part, and I dare warrant you ſhall find Favour. But the Doctor ſaid no more.

AT laſt the Sheriff ſaid, Good Mr. Doctor, what meant you by ſaying you have been deceived yourſelf, and thought you ſhould deceive many in *Hadley*? 'My Meaning, ſaid the Doctor, is this; You ſee I 'am a fat corpulent Man, and I thought to have 'died in my Bed, and to have been buried in *Hadley* 'Church-yard, but herein I ſee I was deceived; and 'there are many Worms in *Hadley* Church-yard, 'which ſhould have had good feeding on my Carcaſs, 'which they have looked for many a Day, and now 'they are alſo deceived.' At this Anſwer they were all ſurpriz'd.

THE Sheriffs of *Suffolk* brought the Doctor to *Laneham* in *Suffolk*, where he ſtay'd two Days; and then they came to *Hadley* on *Saturday*, *February* the 9th, 1555. As they came over the Bridge, a poor Man with his Children met them; and when he ſaw the Doctor, he kneeled down, and cried aloud, *O dear Father, and good Shepherd, Dr.* Taylor, *God help and ſuccour thee, as thou haſt many a time ſuccoured me and my poor Children.* The Sheriffs rebuked the poor Man for ſo crying out.

THE Streets of *Hadley* on both Sides were filled with People, who beheld him with Tears in their Eyes, and cried out lamentably, *There goes our good Shepherd, who faithfully taught us, and had a fatherly Care for us; Good God comfort and ſtrengthen him!* with many more ſuch like Speeches. But the Sheriff and his Men rebuked them ſharply for it.

WHEN he came to the Alms Houſes, what Money he had left, he gave among the poor People that were there.

WHEN they came to *Aldham* Common, where was a multitude of People, the Doctor aſked what Place it was, and why there was ſuch a Concourſe? They told him it was *Aldham* Common, the Place where he was to ſuffer, and the People came thither to ſee him; then he alighted from his Horſe, and ſaid, *God be thanked, I am even at Home.*

THE People, as ſoon as they ſaw him, cried out, *God ſave thee, good Dr.* Taylor, *Jeſus ſtrengthen thee, the Holy Ghoſt comfort thee:* With many more ſuch godly Prayers and Wiſhes.

THE Doctor would have ſpoken to the People, but the Sheriff would not permit him. So he ſat down, and called one *Soice* to him, and ſaid, *I pray thee,* Soice, *come and pull off my Boots, and take them for thy Pains, for thou haſt long looked for them, ſo now take them.* Then he pulled off his Clothes to his Shirt, and gave them away. Which done, he ſaid with a loud Voice, *Good People, I have taught you nothing but God's Holy Word, and thoſe Leſſons which I have taken out of God's bleſſed Book the Bible; and am come hither this Day to ſeal it with my Blood.*

WITH that Word, one *Homes*, a Yeoman of the Guard, (that had uſed Dr. *Taylor* cruelly by the way) ſtruck him on the Head with a Staff, and ſaid, *Is this keeping thy Promiſe, thou Heretick?* Then the Doctor, ſeeing they would not let him ſpeak, kneeled down, and prayed; and a poor Woman kneeled down and prayed with him, whom the Officers endeavoured to pull away from him, but could not. When the Doctor had ended his Prayers, he went to the Stake and kiſſed it, and ſet himſelf in a Pitch Barrel which they brought for him to ſtand in, and ſo ſtood with his Back againſt the Stake, with his Hands folded together, and his Eyes looking towards Heaven, and ſo he continually pray'd.

THEN

THEN they bound him with Chains to the Stake; and the Sheriff called one *Richard Doningham*, a Butcher, and commanded him to ſet up the Faggots, but he refuſed, and ſaid he was lame: then he appointed one *Mullen* and *Soice*, and one *Warwick* and *Robert King*; theſe four ſet up the Faggots and made the Fire, which they did very diligently.

AND *Warwick* threw a Faggot at Dr. *Taylor*, which broke his Head, ſo that the Blood ran down his Face. Then ſaid Dr. *Taylor*, *O Friend, I have Harm enough, what needs that?* Then Dr. *Taylor* repeated the 51ſt Pſalm in *Engliſh*; whereupon Sir *John Shelton* ſtruck him on the Lips, ſaying, *Thou Knave, ſpeak* Latin, *or I will make you.* At length they ſet fire to him, and Dr. *Taylor* holding up both his Hands, called upon God, and ſaid, *Merciful Father of Heaven, for Jeſus Chriſt, my Saviour's Sake, receive my Soul, into thine Hands.* And he continued ſo ſtanding with his Hands folded together, without moving, till *Soice* with an Halbert ſtruck him on the Head, and beat out his Brains, and his dead Body fell down into the Fire, where it was ſoon conſumed to Aſhes. Thus this faithful Servant of God gave his Life for the Teſtimony of the Truth, and happily ſlept in the Lord.

The LIFE *of* THOMAS TOMKINS.

THIS *Thomas Tomkins* was a Weaver, and dwelt in *Shoreditch* in the Suburbs of *London*, a Man of a pious and honeſt Life and Converſation. He was kept in Priſon by Biſhop *Bonner* near a Year and half, ſometimes at his Houſe at *Fulham*, where he was often examined about his Religion; and becauſe he did not agree with the Biſhop in his Opinion of the Sacrament of the Altar, nor would be perſuaded to recant, the Biſhop was ſo much inraged againſt him,

him, that he beat him ſeverely, ſo that his Face was much ſwelled therewith, and he plucked off the Hair of his Beard, which disfigured him, and then the Biſhop cauſed his Beard to be ſhaved all off.

ANOTHER time there came to Dr. *Bonner*, Biſhop of *London*, to *Fulham*, Mr. *Hapsfield*, Mr. *Pendleton*, Dr. *Chedſey*, and Mr. *Willerton*: Then *Tomkins* was brought before them, and after ſome Diſcourſe with him, the Biſhop finding *Tomkins* to continue as he was wont, ſtedfaſt in the Defence of his Faith, the Biſhop took *Tomkins* by the Fingers, and held his Hand directly over the Flame of a Wax-Candle that was burning on the Table, to try his Courage.

TOMKINS thinking that he muſt there preſently die, began to recommend himſelf to God, ſaying, *O Lord into thy hands I commend my Spirit.* In which burning he never ſhrunk, till the Veins and Sinews burſt, and ſpurted Water into Mr. *Hapsfield*'s Face; ſo that he was moved with pity, and deſired the Biſhop to forbear, and ſaid, that he had tried him enough.

Thomas Tomkins did afterwards declare unto one *James Hinſe*, that whilſt his Hand was burning, his Spirit was ſo wrapt up, that he felt no pain.

AFTER this, the ſaid *Thomas Tomkins* was divers times brought before the Biſhop of *London*, at his Conſiſtory-Court at St. *Paul*'s, *London*, where the Dean and divers others ſat in the Court with the Biſhop, and examined the ſaid *Tomkins* upon divers Articles.

AND on the 26th of *September*, 1554, the former Articles were again repeated, and his Confeſſion added to them; and being drawn up in Writing by the Clerk, the ſaid *Thomas Tomkins* ſigned them with his own Hand, and they are as follow:

" I *Thomas Tomkins*, of the Pariſh of St. *Leonard* " *Shoreditch* in the Dioceſs of *London*, having " confeſſed and declared openly heretofore to *Ed-*

" *mund*

" *mund Bonner* Biſhop of *London*, mine Ordinary,
" That my Belief hath been many Years paſt, and is
" at this preſent, that the Body of our Saviour Jeſus
" Chriſt is not truly and in very deed in the Sacra-
" ment of the Altar, but only in Heaven, and ſo in
" Heaven, that it cannot now indeed be really and
" truly in the Sacrament of the Altar.

" AND moreover, having likewiſe confeſſed and
" declared to my ſaid Ordinary openly many times,
" That although the Church called the Catholick
" Church, hath allowed, and doth allow the Maſs
" and Sacrifice made and done therein, as a whole-
" ſom, profitable, and godly thing; yet my Belief
" hath been many Years paſt, and is at this preſent,
" that the ſaid Maſs is full of Superſtition, plain Ido-
" latry, and unprofitable for the Soul, and ſo I have
" called it many times, and take it at this preſent.

" HAVING alſo confeſſed and declared to my ſaid
" Ordinary, That the Sacrament of Baptiſm ought to
" be only in the vulgar Tongue, and not otherwiſe
" miniſtred, and alſo without ſuch Ceremonies, as
" cuſtomary uſed in the *Latin* Church, and otherwiſe
" not to be allow'd.

" FINALLY, being many and often-times called be-
" fore my ſaid Ordinary, and talked withal, touching
" all my ſaid Confeſſions and Declarations, both by
" my ſaid Ordinary, and divers other learned Men,
" as well his Chaplains as others, and counſelled by
" them all to embrace the Church, and to recant mine
" Error, in the Premiſes, which they told me was
" plain Hereſy, and manifeſt Error; do teſtify and
" declare hereby, that I do and will continually ſtand
" to my ſaid Confeſſion, Declaration, and Belief, in
" all the Premiſes, and every Part thereof; and in
" no wiſe recant, or go from any part of the ſame.
" In witneſs whereof, I have ſubſcribed and paſſed this
" Writing, this 26th of *September*, the Year afore-
" ſaid."

IN

IN *February* following, the ſaid *Thomas Tomkins* was brought the laſt time before the Biſhops of *London*, *Bath* and *St. David's*, and others, where he was earneſtly exhorted by the ſaid Biſhop of *Bath* to revoke and leave his Opinions. To whom he anſwer'd, My Lord, I was born and brought up in Ignorance until of late Years, but now I know the Truth, and therein I will continue to the Death.

THEN *Bonner* cauſed all his Articles and Confeſſions to be again openly read; and ſo in his accuſtomed manner, he again perſuaded him to recant.

To whom *Tomkins* finally anſwer'd, *My Lord, I cannot ſee but that you would have me forſake the Truth, and fall into Error and Hereſy.* Then the Biſhop ſeeing he would by no means recant, gave Sentence of Condemnation againſt him, and deliver'd him to the Sheriff of *London*, who carried him to *Newgate*, where he remained joyful and conſtant until the 16th of *March* after, 1555. upon which Day, the Sheriff convey'd him to *Smithfield*, and there he was burned; ſealing his Faith with his Blood and giving Glory to God.

The LIFE *of* WILLIAM HUNTER.

THIS *William Hunter* was born of godly Parents in *Eſſex*, and by them inſtructed in the true Religion, and put Apprentice to one *Thomas Taylor*, a Weaver in *Coleman-ſtreet* in *London*. And in the firſt Year of the Reign of Queen *Mary* he was commanded by the Prieſt of the Pariſh to receive the Communion at Maſs, the next *Eaſter*, he being then about nineteen Years old; which he refuſed to do, and was therefore threatned to be brought before the Biſhop. Whereupon *William*'s Maſter deſired him to go from him, leſt he ſhould be brought into trouble for keeping him in his Houſe.

So

So *William Hunter* went down to *Burntwood* in *Eſſex*, to his Father, and ſtayed there about ſix Weeks. And one day finding the Chappel in the Town open, he went in and read in the *Engliſh* Bible, which was lying on the Deſk; whilſt he was reading, came in one Father *Atwell*, an Officer of the Biſhop's Court, and ſaid to *William*, *Why meddleſt thou with the Bible? underſtandeſt thou what thou readeſt, canſt thou expound Scripture?*

WILLIAM anſwered, *I take not upon me to expound Scripture, but finding the Bible here, I read in it to my Comfort.*

FATHER *Atwell* ſaid, *It was never well ſince the Bible came abroad in* Engliſh.

SAY not ſo, Father Atwell, ſays William Hunter, *for God's ſake: for it is God's Book, from which every one that hath Grace, may learn to know both what things do pleaſe God, and alſo what will diſpleaſe him.*

BUT Father *Atwell* not caring to diſcourſe with *William*, went to one *Thomas Wood*, who was Vicar of *Soutweild*, who was in a Houſe near, and brought him into the Chappel, where *William* continued reading: When Mr. *Wood* came in, he ſaid, *Sirrah, Who gave thee leave to read the Bible, and expound it?*

WILLIAM anſwered, *I expound not the Scriptures, Sir, but read them to my comfort.*

WHAT meddleſt thou with it at all, ſays the Vicar; *It becometh thee not, nor none ſuch, to meddle with the Scriptures.*

BUT *William* anſwered, *I will read the Scriptures, God willing, while I live. And you ought, Mr. Vicar, not to diſcourage any Man for that matter, but rather to exhort Men diligently to read the Scriptures, for the diſcharge of your Duty, and their own.*

THE Vicar anſwered, *It becometh not you to tell me what I ought to do. I ſee thou art an Heretick by thy Words.*

WILLIAM anſwered, *I am no Heretick for ſpeaking the Truth.*

THE Vicar ſaid unto him, *What ſay'ſt thou to the Sacrament of the Altar? Believeſt thou not in it, and that the Bread and Wine is tranſubſtantiated into the very Body and Blood of Chriſt? Thou may'ſt learn this plainly from the ſixth of St.* John.

WILLIAM anſwered, *I learn no ſuch thing in the ſixth of St.* John *as you ſpeak of. You underſtand Chriſt's words much like the carnal* Capernaites, *who thought that Chriſt would have given them his Fleſh to feed upon: Which Opinion our Saviour Chriſt corrected, when he ſaid,* The Words that I ſpeak unto you are Spirit and Life.

THEN the Vicar called *William Hunter* Heretick, and ſaid, he believed not in the Sacrament of the Altar; and many more words paſſed between them, till the Vicar threatned to complain of him. And ſo they parted.

WILLIAM Hunter went home, and took leave of his Father, and ſo went away, for fear of the Vicar's threatning.

SOON after, Mr. *Wood* the Vicar went to one Mr. *Brown*, a Juſtice of the Peace, and told him what Communication he had with *William Hunter*. Whereupon the Juſtice ſent for *William*'s Father, and for the Conſtable; and when they were come, he aſked old *Hunter* for his Son *William*. He anſwered, he could not tell where he was. The Juſtice being angry, ſaid, If thou promiſe not to bring him to me, I will ſend thee to Priſon till I ſhall get him.

THE old Man replied, Would you have me ſeek out my Son to be burned?

MR. *Brown* anſwered, If thou bring him to me, I will deal well enough for that matter, thou needeſt not care; fetch him, and thou ſhalt ſee what I will do for him. And he aſked him if he wanted any Money, and bid Mr. *Salmon* the Conſtable to give him a Crown; but he would not take it.

AFTER this, old Father *Hunter* rid two or three days abroad, to ſatisfy Juſtice *Brown*; and by the way,

way, he met his Son *William*, who aſked his Father, if he were looking for him. He ſaid he was, and wept; and told him that Mr. *Brown* had charged him to ſeek for him, and bring him before him, or he would ſend him to Priſon: but (ſays he) I will go back, and tell the Juſtice that I cannot find you.

BUT *William* ſaid, Father, I will go home with you, and ſave you harmleſs, whatever comes of it: And ſo they returned both together. And as ſoon as *William* came home, he was taken by the Conſtable, and put into the Stocks till the next day, and then he was brought before the Juſtice; who as ſoon as he ſaw him, ſaid, Ah! Sirrah, are you come? Then he called for a Bible, and turned to the ſixth of St. *John*, and ſaid, I hear you are a Scripture Man, and can expound as you pleaſe; and laid to his charge the Expoſition he made to Mr. *Wood* the Vicar. But *William* anſwered, he urged me to ſay ſo much as I did.

WELL, ſays Mr. *Brown*, becauſe thou canſt expound that Place ſo well, how ſay you to another Place? and turned to the 22d of St. *Luke*: Look here, ſays he, how Chriſt ſaith that Bread is his Body.

WILLIAM anſwered, The Text ſaith, that Chriſt took Bread, but not that he changed it into another Subſtance, but gave that which he took, and brake that which he gave, which was Bread, as is evident by the Text: for elſe he ſhould have had two Bodies; which to affirm, I ſee no reaſon.

AT which anſwer, Mr. *Brown* was very angry, and ſaid, Thou naughty Boy, wilt thou not take things as they are, but expound them as thou wilt? Doth not Chriſt call the Bread his Body plainly? And thou wilt not believe that the Bread is his Body after Conſecration: Thou goeſt about to make Chriſt a Lyar.

BUT *William Hunter* ſaid, I mean not ſo, Sir, but rather more earneſtly to ſearch what the Mind of Chriſt is, in that holy Inſtitution, wherein he commendeth

to us the remembrance of his Death, Paſſion, Reſurrection, and coming again: ſaying, *This do in remembrance of me.* And although Chriſt calls the Bread his Body, as he doth alſo ſay, that he is a Vine, a a Door, *&c.* yet is not his Body turned into Bread, no more than he is turned into a Door, or a Vine. Wherefore Chriſt called the Bread his Body by a Figure.

AT this word, Mr. *Brown* called him a Villain, and ſaid, Wilt thou make Chriſt a Lyar ſtill? and fell into a great Paſſion, and abuſed him.

WHEREUPON *William* deſired him, either to hear him anſwer for himſelf with patience, or elſe to ſend him away.

THEN Mr. *Brown* ſaid, he would ſend him to the Biſhop of *London* to-morrow; and ſo he wrote a Letter preſently, and ſent it by the Conſtable, who carried *William* to *London* to the Biſhop.

WHEN he came there, the Biſhop read the Letter, and *William* was brought before him; to whom the Biſhop ſaid, I underſtand by Mr. *Brown*'s Letter, that you have had a Communication with the Vicar of *Wield* about the bleſſed Sacrament of the Altar, and how ye could not agree, whereupon Mr. *Brown* ſent for thee to bring thee to the Catholick Faith, from which he ſaith thou art gone; however, if thou wilt be ruled by me, thou ſhalt have no harm for any thing that thou haſt ſaid or done in this matter.

WILLIAM anſwered, I am not fallen from the Catholick Faith of Chriſt, I am ſure, but do believe it, and confeſs it with all my heart.

WHY, ſays the Biſhop, how ſay'ſt thou to the bleſſed Sacrament of the Altar? Wilt thou not recant thy ſaying which thou confeſſedſt before Mr. *Brown*, how that Chriſt's Body is not in the Sacrament of the Altar, the ſame that was born of the Virgin *Mary*?

To which *William* anſwered, My Lord, I underſtand that Mr. *Brown* hath certified you of the talk that he and I had together, and thereby you know what

what I ſaid to him, the which I will not recant by God's help.

THEN ſaid the Biſhop, I think thou art aſhamed to bear a Faggot, and recant openly: but if thou wilt recant thy ſayings, I promiſe thee thou ſhalt not be put to open ſhame. But ſpeak the Word here now between me and thee, and I will promiſe thee it ſhall go no further, and thou ſhalt go home again without any hurt.

WILLIAM ſaid, my Lord, if you will let me alone, and leave me to my Conſcience, I will go to my Father and dwell with him, or elſe with my Maſter again; and if ſo be no body will diſquiet or trouble my Conſcience, I will keep my Conſcience to myſelf.

THE Biſhop anſwered, I am content, ſo that thou wilt go to Church, and receive and be confeſſed. No ſays *William*, I will not do ſo for all the Goods in the World.

THEN ſaid the Biſhop, if you will not do ſo, I will make you faſt enough. Well, ſaid *William*, you can do no more than God will permit.

AND will you not recant indeed, ſays the Biſhop, by no means?

No, ſays *William*, never while I live, God willing. And ſo their Diſcourſe ended.

THEN the Biſhop commanded his Men to put *William* in the Stocks in his Gate-Houſe, and there he ſat two Days and two Nights, only with a Cruſt of brown Bread, and a Cup of Water.

AFTER two Days the Biſhop came to him, and finding the Cruſt of Bread, and the Cup of Water, ſtill lying by him upon the Stocks; he bid his Men take him out of the Stocks, and bring him down to Breakfaſt with them. Then they let him out of the Stocks, but they would not ſuffer him to eat with them, but called him Heretick. But *William* told them, he was as loth to be in their Company, as they were to be in his.

AFTER

AFTER Breakfaſt, the Biſhop ſent for *William*, and aſked, Whether he would recant or no?

WILLIAM ſaid, He would never recant that which he had confeſſed before Men, as concerning his Faith in Chriſt.

THEN the Biſhop ſaid he was no Chriſtian, but denied the Faith in which he was baptized. He anſwered, I was baptized in the Faith of the Holy Trinity, the which I will not go from, God aſſiſting me with his Grace.

THEN the Biſhop ſent him to the Convict-Priſon, commanding the Keeper to load him with Irons. The Biſhop alſo aſked him, how old he was: He ſaid, he was nineteen Years old. Well, ſaid the Biſhop, you will be burned e'er you be twenty years old, if you will not yield yourſelf better than you have done yet. *William* anſwered, God ſtrengthen me with his Truth. And ſo they parted.

AND *William Hunter* went to Priſon, and the Biſhop allowed him but an half-penny a day for his Maintenance; and here he continued three Quarters of a Year. During which ſpace, he was brought before the Biſhop five times, beſides the laſt time, which was the 9th of *February*, in the Conſiſtory of St. *Paul*, the Day on which he and five others were condemned.

ON that Day the Biſhop aſked him again, if he would recant; and read to him his Examination and Confeſſion, as is before rehearſed: And afterwards he rehearſed how that *William* confeſſed, that he did believe that he received Chriſt's Body ſpiritually, when he did receive the holy Communion. *Doſt thou mean*, ſays the Biſhop, *that the Bread is Chriſt's Body ſpiritually.*

WILLIAM anſwered, 'I mean not ſo, but 'rather when I receive the holy Communion rightly 'and worthily, I do feed on Chriſt ſpiritually thro' 'Faith in my Soul, and am Partaker of all the Be-'nefits which Chriſt hath obtained for all true Be-

'lievers,

'lievers, by his precious Death, Paſſion, and Re-
'ſurrection: and not that the Bread is his Body ei-
'ther ſpiritually or corporally.'

THEN ſaid the Biſhop to him again, *Doſt thou not think* (holding up his Cap) *that for Example here of my Cap, thou mayſt ſee the Squareneſs and Colour of it, and yet that not to be the Subſtance, which thou judgeſt by the Accidents?*

WILLIAM anſwered, 'If you can ſeparate the
'Accidents from the Subſtance, and ſhew me the
'Subſtance without the Accidents, I could believe.'

THEN ſaid the Biſhop, *Thou wilt not believe that God can do any thing above Man's Capacity.*

'Yes, ſaid *William*, I muſt needs believe that; for
'daily Experience teacheth all Men that thing plain-
'ly: but our Queſtion is not what God can do, but
'what he would have us to learn in his holy Supper.'

THEN ſaid the Biſhop, *I always have found thee at this Point, and ſee no hope to reclaim thee to the Catholick Faith, but thou wilt continue a corrupt Member.*

AND then he pronounced Sentence upon him, to go back to *Newgate* for a time, and from thence to *Burntwood*, *Where*, ſays he, *thou ſhalt be burned.*

THEN the Biſhop called another; and when he had condemned them all, he called for *William Hunter* again, and endeavoured to perſuade him to recant. And he told him, if he would recant, he would prefer him.

BUT *William* ſaid, 'I thank you for your great
'Offers. Notwithſtanding, my Lord, if you can-
'not perſuade my Conſcience with Scripture, I can-
'not find in my heart to turn from God for the Love
'of the World: for I count all wordly Things but
'Dung and Droſs for the Love of Chriſt.' And ſo they parted.

AND *William Hunter* returned to *Newgate*; and on *Saturday* the 24th of *March*, he was ſent down to *Burntwood* in *Eſſex*, which is about fifteen Miles from *London*; and was kept in the Parlour at the *Swan-Inn* in

in the Town until *Tueſday* following, which was the Day appointed for his Execution.

WHILE he lay at the Inn, many reſorted to him, whom he exhorted to take heed of and forſake the Popiſh Superſtition and Idolatry.

ON *Tueſday*-Morning, *March* the 27th, 1555. Mr. *Brocket* the Sheriff prepared for the burning of *William Hunter*. Then came the Sheriff's Son to him in the Inn, and embraced him, ſaying, William, *Be not afraid of theſe Men that are here with Bows, Bills, and Weapons, to bring you to the Place where you muſt be burned.* *William* anſwered him, *I thank God, I am not afraid, for I have caſt up my account, what it will coſt me already.* Then the Sheriff's Son could ſpeak no more for weeping.

THEN was *William Hunter* led from the Inn between one of the Sheriff's Officers, and his Brother *Robert Hunter*; and as they were going along, his Father met him, being in tears, and ſaid, *God be with thee, Son* William.

AND *William* anſwer'd, *God be with you Father, and be of good Comfort, for I hope we ſhall meet again when we ſhall rejoice.* His Father ſaid, *I hope ſo, William*; and then departed.

WHEN *William* came to the Place where the Stake ſtood, he took a Broom-Faggot, and kneeled thereon, ſaying the 51ſt *Pſalm*, till he came to theſe Words, *The Sacrifice of God is a contrite Spirit: A contrite and a broken Heart, O God, thou wilt not deſpiſe.* Then Mr. *William Tyrrell* ſaid, Thou lyeſt, and readeſt falſe, for the Words are, *an humble Spirit.* But *William* ſaid the Tranſlation is, *a contrite Heart.* *Tyrrell* ſaid, the Tranſlation is falſe; ye tranſlate Books as ye liſt your ſelves, like Hereticks. Then *William* ſaid, there is no great difference in the Words.

THEN the Sheriff ſaid to *William Hunter*, here is a Letter from the Queen, if thou wilt recant thou ſhalt live; if not, thou ſhalt be burned. No, ſaid *William*, I will not recant, God willing. Then *William* aroſe, and

and went to the Stake, and ſet his Back to it, and one of the Bailiffs faſten'd him to it with a Chain. Then came Juſtice *Brown*, and ſaid, here is not Wood enough to burn a Leg of him.

THEN ſaid *William*, 'Good People pray for me, and 'make ſpeed and diſpatch quickly; pray for me while 'you ſee me alive, and I will pray for you.'

MR. *Brown* ſaid, I will no more pray for thee, than I will pray for a Dog. To whom *William* ſaid, Mr. *Brown*, now you have that which you ſought for, and I pray God it be not laid to your charge at the laſt Day; but I forgive you. Mr. *Brown* ſaid, I ask no Forgiveneſs of thee. Well, ſaid *William*, if God forgive you not, I ſhall require my Blood at your Hands.

THEN ſaid *William*, *Son of God ſhine upon me.* And immediately the Sun ſhone upon him out of a dark Cloud, ſo that he was forced to look another way; at which the People were ſurpriz'd.

THEN *William* took a Faggot of Broom, and embraced it in his Arms. And a Prieſt came to offer him a Book; but he ſaid, Away thou falſe Prophet; beware of him, good People, and come away from their Abominations, leſt ye be partakers of their Plagues.

THEN the Prieſt ſaid, Look how thou burneſt here, ſo ſhalt thou burn in Hell. *William* ſaid, Thou lyeſt, thou falſe Prophet, away.

THEN a certain Gentleman ſaid, I pray God have Mercy on his Soul: And the People anſwer'd, *Amen*, *Amen.*

IMMEDIATELY the Fire was made, and *William* caſt his Pſalter into his Brother *Robert*'s hand; who ſaid, *William*, think on the holy Paſſion of Chriſt, and be not afraid of Death.

WILLIAM anſwer'd, I am not afraid. Then lift he up his Hands to Heaven and ſaid, *Lord*, *Lord*, *Lord*, *receive my Spirit!* And caſting down his Head into the ſmothering Smoke, he yielded up his Life to God, ſealing the Truth with his Blood.

The LIVES *of* WILLIAM PIGOT, STEPHEN KNIGHT, *and* JOHN LAWRENCE, *Prieſt, in* Eſſex.

THESE three Men were brought to *London* before Biſhop *Bonner*, where it was demanded of them, What was their Opinion of the Sacrament of the Altar?

AND they ſeverally anſwer'd, and alſo ſubſcribed, 'That in the Sacrament of the Altar, (as it is called) 'under the Forms of Bread and Wine, there is not the 'very Subſtance of the Body and Blood of our Saviour 'Jeſus Chriſt, but a ſpiritual partaking of the Body 'and Blood of Chriſt; the very Body and Blood of 'Chriſt being only in Heaven, and no where elſe.'

THEY were brought again before the Biſhop, *February* the 9th, 1555. in his Conſiſtory-Court, and Articles propounded to them to the like effect as thoſe to *Thomas Tomkins*; to which they each ſubſcribed theſe words, *I do ſo believe.*

THEN the Biſhop called *William Pigot* and *Stephen Knight* to him, and perſuaded them to recant, and deny their former Profeſſion. But they anſwer'd, they were not perſuaded in their Conſciences to return, and abjure their Opinions, whereunto they had ſubſcribed. Then they were diſmiſs'd, and order' to appear again in the Afternoon.

THEN the Biſhop diſcourſed with *John Lawrence* alone about his profeſſion: Who anſwer'd, That he was a Prieſt, and was made ſo eighteen Years paſt; and that he was ſometime a Black Fryar profeſs'd, and was alſo aſſured to a Maid whom he intended to have married.

THEN this Opinion of the Sacrament was again demanded: He ſaid, It was a Remembrance of Chriſt's Body; and, many have been deceived in believing the

the true Body of Chriſt to be in the Sacrament of the Altar; and that all thoſe that do not believe as he doth, do err: And then he was diſmiſſed.

IN the Afternoon, they all three appeared before the Biſhop again, who exhorted them all (according to his accuſtomed manner) to recant, and revoke their Doctrine, and receive the true Faith. To which they all conſtantly anſwered, That they would not; but would ſtick to that Faith which they had declared and ſubſcribed unto; for that they did believe that it was no Error, but that the contrary thereunto was very Hereſy.

BUT when the Biſhop perceived he could not prevail on them, neither by Threats nor Promiſes, he then gave them ſeverally their Judgments.

AND becauſe *John Lawrence* was a Prieſt, he was by the Biſhop ſolemnly degraded, according to the uſual manner.

AFTER this Degradation, and the Sentence of Condemnation were ended, they were delivered into the Cuſtody of the Sheriffs of *London*, who committed them to *Newgate*, where they remained joyfully together till they were carried into *Eſſex*.

AND upon the 28th of *March*, 1555, *William Pigot* was burned at *Braintry*, and *Stephen Knight*, at *Malden*; who at the Stake, kneeling on the Ground, made this godly Prayer.

The Prayer of Stephen Knight.

" O Lord Jeſu Chriſt, for whoſe Love I leave " willingly this Life, and deſire rather the bit- " ter Death of thy Croſs, with the Loſs of all earthly " Things, than to abide the Blaſphemy of thy moſt " Holy Name, or to obey Men in breaking thy " holy Commandment. Thou ſeeſt, O Lord! that " where I might live in worldly Wealth to worſhip " a falſe God, and honour thine Enemy, I chuſe " rather the Torment of this Body, and the Loſs of

" this my Life, and have counted all Things but " vile Duſt and Dung that I might win thee; which " Death is dearer to me than thouſands of Gold and " Silver. Such Love, O Lord, haſt thou laid up " in my Breaſt, that I hunger for thee, as the Deer " that is wounded deſireth the Water-Brook. Send " thy holy Comforter, O Lord, to aid, comfort, " and ſtrengthen this weak piece of Earth, which " is empty of all Strength of itſelf. Thou remem- " breſt, O Lord, that I am but Duſt, and able to " do nothing that is good.

" THEREFORE, O Lord, as of thy own accuſtom- " ed Goodneſs and Love, thou haſt bidden me to " this Banquet, and counted me worthy to drink of " thine own Cup, amongſt thine Elect; even ſo give " me ſtrength, O Lord, againſt this thine Element, " which to my Sight is moſt irkſom and terrible; " that to my Mind it may, at thy Command- " ment (as an obedient Servant) be ſweet and plea- " ſant; that through the Strength of thy Holy Spi- " rit, I may paſs through the Rage of this Fire into " thy Boſom, according to thy Promiſe; and for " this Mortal receive Immortality, and for this Cor- " ruption put on Incorruption.

" ACCEPT this Burnt-Sacrifice and Offering, O " Lord, not for the Sacrifice ſake, but for thy dear " Son's ſake, my Saviour, for whoſe Teſtimony I " offer this free-will Offering, with all my Heart " and with all my Soul. O heavenly Father, for- " give me my Sins, as I forgive all the World. O " ſweet Son of God, my Saviour, ſpread thy Wings " over me. O bleſſed and Holy Ghoſt, through " whoſe merciful Inſpiration I am come hither, con- " duct me to everlaſting Life. Lord into thy Hands " I commend my Spirit." *Amen.*

THE next Day, being the 29th of *March*, 1555. *John Lawrence* was brought to *Colcheſter*, and there being not able to go, (becauſe his Legs were worn with

with heavy Irons, and his Body weakened with evil keeping in Priſon) he was brought in a Chair to the Fire, and ſo ſitting, was in his conſtant Faith conſumed with fire, to the Glory of God.

IT is reported for a Truth, that whilſt this *John Lawrence* was ſitting in the Fire, divers young Children came about him, and ſaid, *Lord, ſtrengthen thy Servant, and keep thy Promiſe.* Which was a great Surprize to the vaſt number of Spectators that were preſent at his burning, and heard them.

The LIFE *of Dr.* ROBERT FARRAR, *Biſhop of St.* David's.

UPON the 4th of *February*, 1555, Biſhop *Farrar* was brought (among others) before Dr. *Gardiner* Biſhop of *Wincheſter*, and Lord Chancellor, and divers other Commiſſioners, appointed to examine him.

And after ſome Queſtions, the Biſhop of *Wincheſter* told him, That the Queen and the Parliament had reſtored Religion to the ſame State it was in at the beginning of the Reign of King *Henry* the Eighth; and you are in the Queen's debt, (ſays he) and her Majeſty will be good to you, if you will return to the Catholick Church.

To which *Farrar* anſwered, In what State I am concerning my Debts to the Queen's Majeſty, in the Court of *Exchequer*, my Lord Treaſurer knoweth; and the laſt time I was before your Honour, and the firſt time alſo, I ſhewed that I had made an Oath never to conſent or agree, that the Biſhop of *Rome* ſhould have any Power or Juriſdiction within this Realm; and further I need not rehearſe to your Lordſhip, you know it well enough.

AFTER many Queſtions and Anſwers that paſſed, the Biſhop of *Winton* demanded, Whether he would be reformed? To whom Dr. *Farrar* replied again, I have

made an Oath to God, and to King *Henry* the Eighth, and to King *Edward* the Sixth, and in that to the Queen's Majeſty, the which I can never break while I live, but will rather die for it.

AFTER ſome other talk, the Biſhop of *Wincheſter* called *Farrar* a froward Knave, and ſaid he would be ſhort with him, and that he ſhould know in a Week's time.

FARRAR ſaid to the Biſhop, I am at your call; but cannot break my Oath, which your Lordſhip yourſelf took before me, and gave me an Example to do the like; which confirmed my Conſcience, ſo that I can never break that Oath whilſt I live, tho' I die for it.

AFTER this he was ſent back to Priſon, where he continued till the 14th of *February*, and was then ſent down into *Wales*, there to receive his Sentence of Condemnation.

AND upon the 26th of *February*, Dr. *Farrar* was brought into *Carmarthen*-Church, by *Griffith Leyton*, Eſq; Sheriff for the County of *Carmarthen*, and there perſonally preſented before *Henry Morgan*, Biſhop of St. *David*'s, and *Conſtantine* the Publick Notary; and the ſaid Biſhop did there diſcharge the Sheriff of his Priſoner Dr. *Farrar*, and committed him to the keeping of one *Owen Jones*.

THEN Biſhop *Morgan* declared to Dr. *Farrar*, the great Mercy and Clemency that the King and Queen's Highneſſes were pleaſed to offer unto him, which he did then offer to the ſaid Dr. *Farrar*; that is to ſay, that if he would ſubmit himſelf to the Laws of this Realm, and conform himſelf to the Unity of the Univerſal Catholick Church, he ſhould be received and pardoned. But Dr. *Farrar* giving no Anſwer to the Premiſes, the Biſhop proceeded to adminiſter unto him theſe Articles following:

1. *Whether he believed the Marriage of Prieſts to be lawful by the Laws of God or holy Church, or no.*

2. *Whether*

2. *Whether he believed, that in the bleſſed Sacrament of the Altar, after the words of Conſecration duly pronounced by the Prieſt, the very Body and Blood of Chriſt is really and ſubſtantially contained, without the Subſtance of Bread and Wine.*

UNTO which Articles the Biſhop required the ſaid *Farrar* to anſwer upon his Allegiance.

UNTO which *Farrar* ſaid, He would anſwer when he ſaw a lawful Commiſſion. So *Farrar* was committed to Priſon for that time.

DR. *Farrar* was three times beſides this brought before the Biſhop; and the laſt time was *Wedneſday* the 13th of *March*, where he appealed from the Biſhop as an incompetent Judge, to Cardinal *Pool*.

BUT notwithſtanding his Appeal, the Biſhop pronounced Sentence againſt him as an Heretick excommunicate, and to be given up forthwith unto the Secular Power, namely, to Mr. *Leyſon*, Sheriff of *Carmarthen*. He was alſo degraded, by having the Prieſtly Garments put on him, and then taken of by Biſhop *Morgan*.

THUS was good Biſhop *Farrar* condemned and degraded, and delivered unto the Secular Power, who upon *Saturday* the 30th of *March*, 1555. being the Eve of *Paſſion Sunday*, brought him into the Market-Place of the Town of *Carmarthen*, being Market-Day; and on the South-ſide of the Market-Croſs he was executed, and moſt courageouſly indured the Torments of the Fire, and was therein conſumed.

AS concerning his Conſtancy and Courage at his Death, this is to be added: That one *Richard Jones*, a Knight's Son, coming to Dr. *Farrar* a little before his Execution, lamented the Painfulneſs of the Death he was to ſuffer. To whom Dr. *Farrar* ſpake to this effect, That if he ſaw him once ſtir in the Pains of his burning, he ſhould then give no Credit to his Doctrine. And as he ſaid, ſo he performed, for he ſtood ſo patiently that he never moved, but held

held up both his Hands till they were burnt to the Stumps, and ſo ſtill continued, till one *Richard Gravell* with a Staff daſhed him on the Head, and ſo ſtruck him down.

The LIFE *of* RAWLINS WHITE.

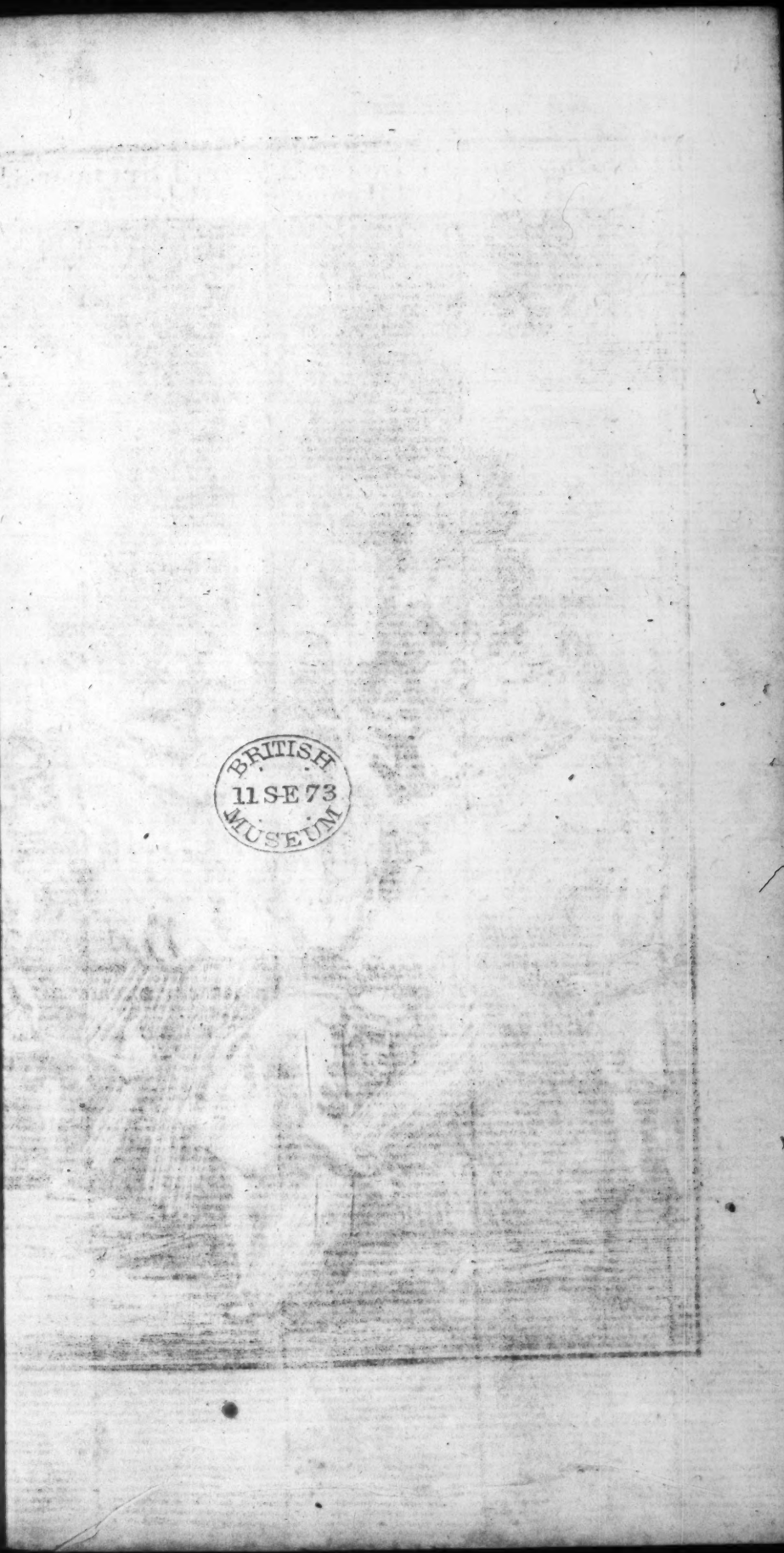
THIS *Rawlins White* was a Fiſherman in the Town of *Cardiff* in *Glamorganſhire* in *Wales*, where he lived for twenty Years in good Repute among his Neighbours.

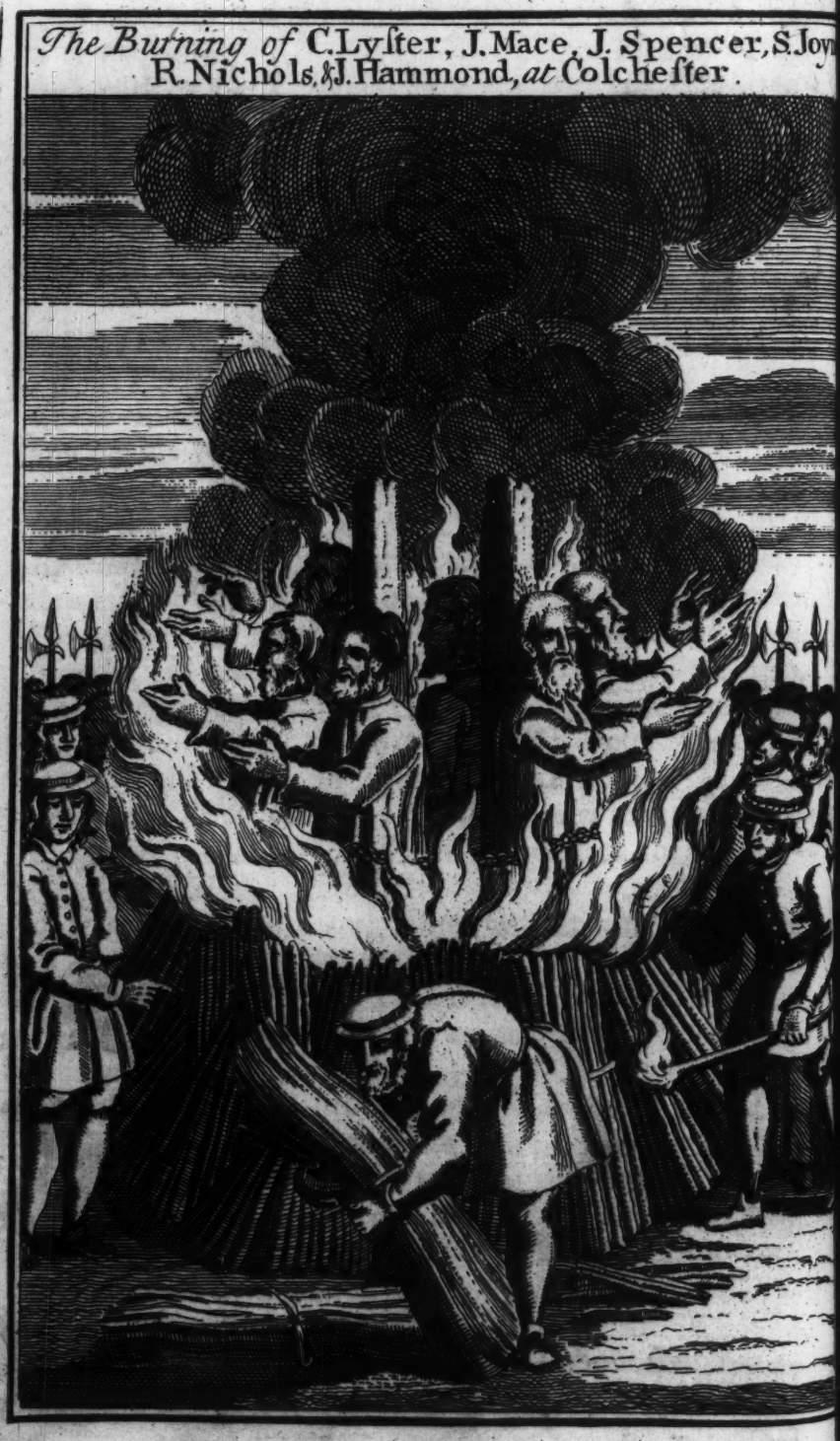
AND in the Reign of King *Edward* the Sixth, when the Goſpel began to be plainly preached, this *Rawlins* gave great attention to it, and came to underſtand the Superſtition and Idolatry of the Popiſh Religion, in which he had been bred from his Youth; ſo that he forſook it, and was diligent in frequenting the publick Worſhip of God, according to the *Engliſh* Common-Prayer Book then ſet forth. He being an ignorant and illiterate Man, knew not how to come to the Knowledge of the Holy Scriptures, which he much deſired for his further Inſtruction.

AND having a young Son, he ſent him to School to learn to read *Engliſh*; and when he could read indifferently well, he cauſed him to read to him every Evening ſome part of the Holy Scripture, or ſome other good Book; and having a good Memory, he in a little time became well verſed in the Holy Scriptures, and was grounded in the Principles of true Religion contained in the Goſpel.

AND he took great delight in ſtudying the Holy Scriptures, and went among his Neighbours, informing and inſtructing ſuch of them as he found well inclined in the Knowledge of the Truth.

AND in this Exerciſe he continued about five Years, until King *Edward* died: and then the Popiſh Religion


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The Burning of C. Lyſter, J. Mace, J. Spencer, S. Joy
R. Nichols, & J. Hammond, *at* Colcheſter.

gion was again ſet up, and true Religion and the Knowledge of the Goſpel was diſcouraged and reſtrained; ſo that *Rawlins* and his Friends met together in private to pray, and read, and diſcourſe of the Word of God, he was wont to do till he was apprehended by the Officers of the Town, as one ſuſpect of Hereſy; who brought him before *Anthony Kechin*, then Biſhop of *Landaff*, at his Houſe near *Chepſtow* in *Monmouthſhire*; there he was committed to Priſon, and he was ſeveral times brought before the Biſhop, and examined by him and his Chaplains without any effect.

THEN the Biſhop went to *Cardiff*, and removed *Rawlins* thither, where he was kept in Priſon for a whole Year. While he was in Priſon, divers Perſons ſent him Money privately, and many came to viſit him, to whom he gave good Advice, and exhorted them to beware of falſe Prophets that came in Sheep's Clothing.

THEN the Biſhop returned to his Houſe by *Chepſtow*, and cauſed *Rawlins* to be brought thither to him; where the Biſhop by Promiſes and Threats ſtrove to bring the ſaid *Rawlins* to ſome Conformity; but not prevailing, the Biſhop at laſt told him, that he muſt come to a final Reſolution with himſelf, either to recant, or to abide the Rigour of the Law; and he gave him time to conſider of it.

WHEN the Day was come, the Biſhop and his Chaplains, and many of the Neighbours, went into the Biſhop's Chappel, and *Rawlins* was brought before him. Then the Biſhop began to declare to the People, that this *Rawlins* was well known to hold heretical Opinions, and by his Inſtruction many were led into Error. And then he ſaid to *Rawlins*, You have often-times ſince your firſt Trouble, both here and in my Houſe, and elſewhere, been diſcourſed withal about your Opinions, and ſtill you remain obſtinate and wilful.

Now we have thought good to ſend for you to ſee

if there were any Conformity in you; ſo that if you are penitent for what you have done againſt God, and the Prince's Law, we are ready to ſhew Favour to you; but if you can by no means be prevailed with for Reformation, we are reſolved to miniſter the Law to you: and therefore adviſe with yourſelf what you will do.

THEN *Rawlins* anſwer'd, I thank God I am a Chriſtian Man, and hold no Opinions contrary to the Word of God: And if I do, I deſire to be informed out of the Word of God, as a Chriſtian Man ought to be. Then after a great deal of other Diſcourſe, the Biſhop told him, If he would not recant, he muſt condemn him as an Heretick. *Rawlins* ſaid, Proceed in your Law, in God's name; but for an Heretick you ſhall never condemn me while the World ſtandeth.

THEN ſaid the Biſhop, before we proceed any further, let us pray to God to ſend ſome ſpark of Grace upon him; it may chance that thro' our Prayer, God may turn and convert his Heart.

THEN *Rawlins* ſaid, Now my Lord, you do like a godly Biſhop; and I thank you heartily for your great Charity and Gentleneſs. Chriſt ſaith, *Where two or three are gathered together in my name, I will be in the midſt of them:* and there are more than two or three of you. Now if your Requeſt be godly and lawful, and you pray as you ought, no doubt but God will hear you. And therefore, my Lord, do you pray to your God, and I will pray to my God: I know that my God will hear my prayer, and perform my deſire.

So they all went to their private Prayers; and *Rawlins* kneeled in a Pew near them, covering his Face with his Hands. And when they had prayed a while, the Biſhop and all his Company roſe up; and ſo did *Rawlins*, and came before the Biſhop.

THEN ſaid the Biſhop, Now *Rawlins*, how is it with thee? Wilt thou revoke thine Opinions, or no? Surely, (ſaid *Rawlins*) my Lord, *Rawlins* you left me, and *Rawlins* you find me, and, by God's Grace,

Rawlins

Rawlins I will continue. Certainly if your Petitions had been juſt and lawful, God would have heard them. But you honour a falſe God, and pray not as ye ſhould pray; and therefore God hath not granted your deſire. But I am only one poor ſimple Man, as you ſee, and God hath heard my Complaint, and I truſt he will ſtrengthen me in his own Cauſe.

THEN the Biſhop reproved him ſharply, and was ready to have read the Sentence; but his Chaplains firſt adviſed him to have Maſs, and ſo they had. And *Rawlins* ſtanding at the Quire-Door, ſaid, Bear witneſs that I bow not to this Idol, (meaning the Hoſt which the Prieſt held over his Head.)

MASS being ended, *Rawlins* was called again: to whom the Biſhop uſed many perſuaſions, but all in vain. Then he read the definitive Sentence againſt him; and then *Rawlins* was diſmiſs'd, and carried to *Cardiff*, and laid in the Priſon called *Cockmarel*, a vile and dark Place. And he paſſed his time in ſinging Pſalms, as he had formerly done in *Cardiff*-Caſtle, where he was Priſoner before. He continued ſeveral Weeks in this Priſon, until the Writ for his burning came from *London*.

THEN he was brought from the Priſon clothed in a long white Shirt, which he had made for that purpoſe, and an old ruſſet Coat, and leather Buſkins on his Legs. By the way, he met with his poor Wife and Children, who ſtood to ſee him, and made great Lamentation for him. This ſudden ſight drew Tears from his Eyes; but he preſently check'd himſelf, and ſtriking his Breaſt with his hand, ſaid, *Ah Fleſh! ſtayeſt thou me ſo, wouldeſt thou fain prevail? Well, I tell thee, do what thou canſt, by God's Grace thou ſhalt not get the Victory.* So he went to the Place of Execution, where the Stake was ſet up, and the Wood ready; then he fell down on his Knees and kiſſed the ground, and riſing up, and finding ſome Earth ſtick to his Noſe, he ſaid, *Earth to Earth, and Duſt to Duſt; thou art my Mother, to thee I muſt return.*

THEN the Smith came with a Chain, and faſten'd his Body with it to the Stake; and the Officers put the Straw and Reeds and Wood about him. Then a Prieſt went up on a Standing erected for that purpoſe, and began to preach to the People, who were many, for it was Market-day.

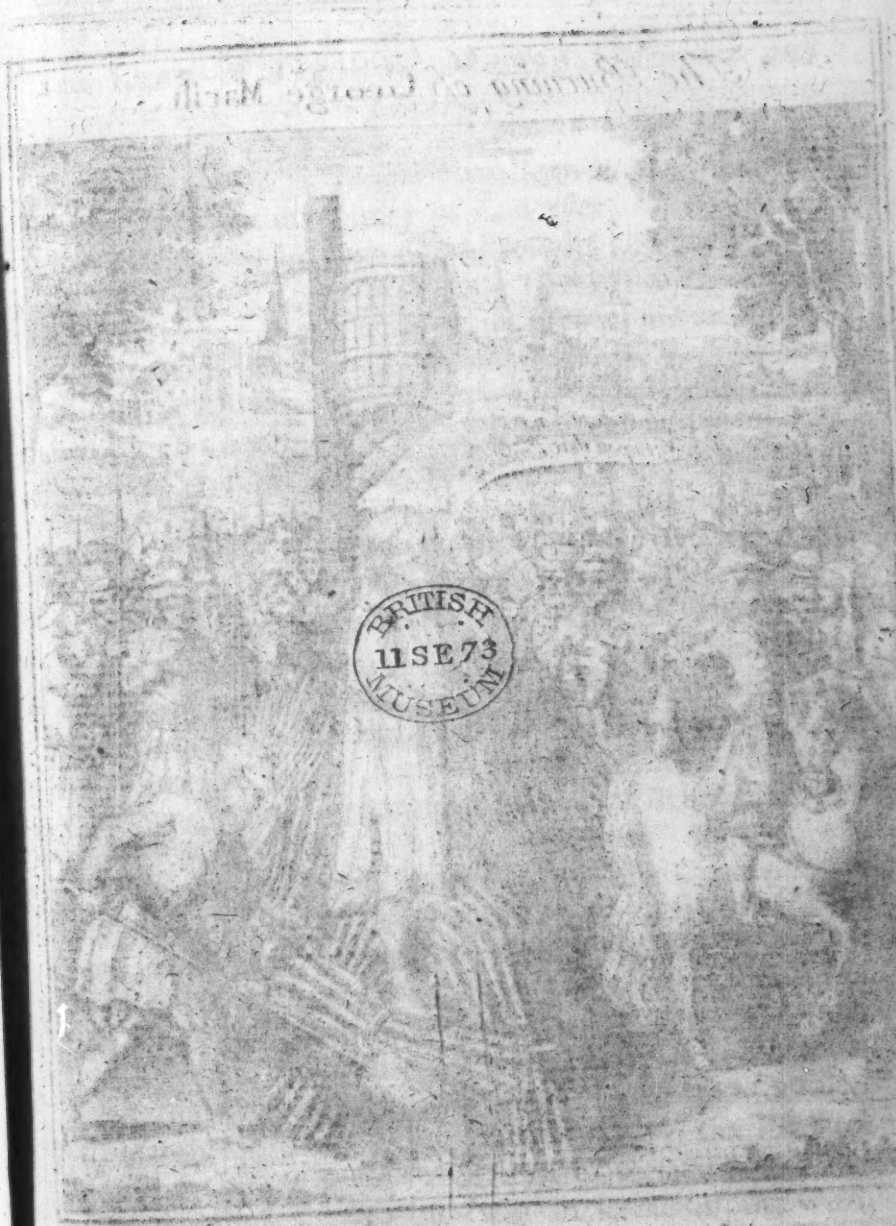
MR. *Rawlins* gave good Attention to the Prieſt's Sermon; and when the Prieſt began to ſpeak of the Sacrament of the Altar, he inveighed againſt *Rawlins*'s Opinion, and quoted ſome Texts of Scripture. Then *Rawlins* ſtood upright, and ſaid, Come hither good People, and hear not that falſe Prophet preaching. And he ſaid to the Preacher, Ah thou naughty Hypocrite, doſt thou preſume to prove thy falſe Doctrine by Scripture? Look in the Text what follows; Doth not Chriſt ſay, *Do this in remembrance of me?* And ſo the Prieſt made an end of his Sermon.

THEN ſome that ſtood by ſaid, Set to the Fire; and the Fire being put to, the Straw and Reed caſt up a great Flame, in which this good old Man bathed his Hands ſo long, 'till the Sinews ſhrunk, and the Fat dropt away. All this while (which was ſomewhat long) he cry'd with a loud Voice, *O Lord receive my Soul, O Lord receive my Spirit*! until he could not open his Mouth.

AT laſt the extremity of the Fire was ſo vehement againſt his Legs, that they were almoſt conſumed before the reſt of his Body was burned, which made his whole Body fall over the Chain into the Fire ſooner than otherwiſe it would have done. And thus this godly old Man yielded himſelf to Death for the Teſtimony of God's Truth, with great Courage and Patience.

IT is remarkable that this *Rawlins White* looked more cheerfully, and walked more ſtrong and upright at the time of his death, than he had done for a great while before. He was about ſixty Years old, and his Hair almoſt white; and he ſuffer'd about the 30th of *March*, 1555. The chief Cauſe of his Trouble was his Opinion about the Sacrament.

The



BRITISH
11SE73
MUSEUM

The Burning of George Marſh.



The LIFE *of* GEORGE MARSH, *Miniſter and Martyr.*

THIS *George Marſh* was born in the Pariſh of *Dean* in the County of *Lancaſter*, and was well educated by his Parents, and brought up to an honeſt way of living. And at twenty five years of Age he married one of that Country, by whom he had ſeveral Children, and maintain'd himſelf and Family by Huſbandry, keeping a Farm; but his wife dying, he had a great Inclination to ſtudy: ſo ſettling his Children with his Father, he went to *Cambridge*, where he improv'd ſo well in Learning, that he receiv'd Orders from the Biſhops of *London* and *Lincoln*; and was a while Curate to *Lawrence Sanders*, and afterwards he ſerved the Pariſh of *Dean*, and other Places in the County of *Lancaſter*, and taught a School, and was an earneſt Setter-forth of God's true Religion, and vigorouſly oppoſed the Errors and falſe Doctrines of the Church of *Rome*; and thus he continued diligently ſerving his Cure during the Reign of King *Edward* the Sixth.

BUT when Queen *Mary* came to the Crown, and the *Romiſh* Religion was reſtored, this *George Marſh* was ſought for, as one that ſowed Sedition and falſe Doctrine among the People, (for ſo the preaching of the Goſpel was then called) but *George Marſh* withdrew himſelf, and abſconded for a time.

AND ſeveral Perſons came to *Bolton* to his Mother's to ſearch for him, and bring him before the Earl of *Derby* to be examin'd in matters of Religion: which *George Marſh* hearing of, was in great diſpute with himſelf, whether he ſhould fly abroad to ſave his Life, or ſurrender himſelf to ſave his Mother and Brother *Robert Marſh* harmleſs, who were threatned to be troubled on his account, if they did not produce him.

While

While he was thus in doubt in this matter, he adviſed with his Friends, and he prayed often and earneſtly unto God to direct and guide him in this great Affair; at laſt he thought that by flying he ſhould ſhew too much Cowardice, as if he feared to ſtand to the open Profeſſion of the true Religion, which he had formerly taught; ſo he reſolved to ſurrender himſelf: and accordingly he came to the Earl of *Derby*'s Houſe at *Latham*, in the County of *Lancaſter*; then he was brought into the Earl's Preſence, who had Company with him.

AND the Earl aſked him many Queſtions, and charged him with ſowing evil Seed and Diſſenſion among the People; which he deny'd. The Parſon of *Grapnall* aſked, What was his Belief? He ſaid, he believed in God the Father, Son, and Holy Ghoſt, according as the four Creeds, *viz.* the *Apoſtles*, *Nicene*, *Athanaſius*, and St. *Auſtin* and St. *Ambroſe* do teach.

Then they aſked him his Belief concerning the Sacrament of the Altar. He anſwer'd, I believe, that whoſoever according to Chriſt's Inſtitution did receive the holy Sacrament of Chriſt's Body and Blood, did eat and drink Chriſt's Body and Blood with all the Benefits of his Death and Reſurrection, to their eternal Salvation: for Chriſt is ever preſent with his Sacrament.

THEN they aſked him, Whether the Bread and Wine, by virtue of the Words pronounced by the Prieſt, were changed into the Fleſh and Blood of Chriſt; and that the Sacrament, whether it was received or reſerved, was the very Body of Chriſt?

MR. *Marſh* anſwer'd, He knew no farther than he had already ſhewed; and deſir'd them not to aſk him ſuch hard and unprofitable Queſtions, to bring him in danger of Death, and to ſuck his Blood. Whereat they were offended, ſaying, they were no Blood-ſuckers; and intended nothing but to make him a good Chriſtian.

THEN

THEN the Earl gave him Pen and Ink, and bid him write down his Anſwers to the Sacrament. And he wrote as he had anſwer'd before. Then the Earl was much offended, and bid him write a more direct Anſwer. And he took the Pen and wrote, *And further I know not.*

So he was committed to Priſon for that time, and none ſuffer'd to come to him but the Keeper, who came twice a day to bring him Meat and Drink.

WHILE *George Marſh* continued Priſoner with the Earl of *Derby* at *Latham*, he was often brought out, and examined by ſeveral Perſons, eſpecially by the Vicar of *Preſcot*, and the Parſon of *Grapnall*, and one Mr. *Moor*; and they brought him four Articles, which unleſs he would ſubſcribe to, the Earl would ſend him to *Lancaſter* Priſon: the Articles were theſe, *viz.*

FIRST, *Whether the Maſs now uſed in the Church of* England, *was according ta Chriſt's Inſtitution, and with Faith, Reverence, and Devotion to be heard and ſeen.*

SECONDLY, *Whether Almighty God, by the words pronounced by the Prieſt, did change the Bread and Wine after the words of Conſecration, into the Body and Blood of Chriſt, whether it were received or reſerved.*

THIRDLY, *Whether the Lay-People ought to receive but under the Form of Bread only, and that the one kind was ſufficient for them.*

FOURTHLY, *Whether Confeſſion to the Prieſt now uſed in* England *were godly and neceſſary.*

THESE four Queſtions were deliver'd to *George Marſh* in writing, and they bid him go into his Chamber, and ſubſcribe his Anſwers with his own hand, and come again.

THEN in half an hour he returned, and deliver'd the Queſtions with his Anſwers.

THE firſt Article he deny'd.

To

To the ſecond he return'd Anſwer as he had done before, and is here afore-written.

To the third he ſaid, that Lay-People after Chriſt's Inſtitution ought to receive under both kinds; and that to receive under one kind only is not ſufficient.

To the fourth Article he ſaid, That tho' Auricular Confeſſion were a good means to inſtruct rude People, yet it was not neceſſary, nor commanded of God.

THEN they exhorted him to leave his Opinions, and ſaid he miſunderſtood the Scriptures, and wiſhed him to follow the Catholick Church, and do as others did.

BUT *George Marſh* anſwer'd, That his Faith in Chriſt, conceived by his holy Word, he neither could, nor would deny, after, nor change, for any living Creature whatſoever. And he deſir'd them to ſpeak to the Earl of *Derby*, that during his Life and Impriſonment his Friends might be ſuffer'd to come to him and relieve him. And ſo they parted. And *George Marſh* went to the Porter's Lodge, where he continued Priſoner 'till the *Sunday* after *Eaſter*, and then he was ſent to *Lancaſter* Jail.

WHILST *George Marſh* was at *Lancaſter*, he was laid in Irons, and three ſeveral times made to hold up his Hands at the Bar, before the Judges, with the Felons.

AND the fourth time in their Chamber, they laid to his charge that he had ſaid, That he knew divers Gentlemen in that County that were of his Opinion; and they charged him upon his Allegiance to the Queen, to diſcover who they were. But he anſwer'd, that he never ſaid ſo. Then they rebuked and threatned him, for preaching to the People out of the Priſon, (as they call'd it.)

Becauſe he uſed every Morning and Evening to read Morning and Evening Prayer, and the Litany, in *Engliſh*, and to read the Holy Scriptures; and this he did with a loud Voice, ſo that many People reſorted under the Priſon-Window, to hear him: and with this many were offended.

AFTER

AFTER this Dr. *Cotes* Biſhop of *Cheſter* came to *Lancaſter*, and was there told of *George Marſh*; and he was deſired to ſend for him and examine him, but would not; ſaying, He would not meddle with Hereticks ſo haſtily. But he ſent for the Jailor and reproved him, becauſe he ſuffer'd *George Marſh* to fare ſo well, and charged him to be more ſtraitly kept and dieted.

AND in a ſhort time after, *George Marſh* was removed from *Lancaſter* to *Cheſter*, and kept Priſoner in the Biſhop's Liberty.

THE firſt time that the Biſhop ſent for him into his Hall, the Biſhop and he was alone; and the Biſhop aſked him many Queſtions about Tranſubſtantiation, the Maſs, and the receiving in one kind, in all which he could not agree with the Biſhop. Then the Biſhop exhorted him to ſubmit himſelf to the univerſal Catholick Church; and when he could not prevail with him ſo to do, he ſent him to Priſon again.

THE ſecond time the Biſhop cauſed *George Marſh* to be brought before him into St. *Mary*'s Chappel in the Cathedral Church of *Cheſter*, at two o'clock in the Afternoon; where were alſo with the Biſhop, *Foulk Dutton*, Mayor of the City, Dr. *Wall*, and other Prieſts, with *George Wenſlow* Chancellor, and *John Chetham* Regiſter.

THEN they cauſed the ſaid *George Marſh* to take an Oath upon a Book, to anſwer truly to ſuch Articles as ſhould be objected againſt him.

AFTER he was ſworn, the Chancellor laid to his Charge, that he had preached and openly publiſhed, móſt heretically and blaſphemouſly, within the Pariſhes of *Dean*, *Eccles*, *Bolrom*, *Berry*, and many other Pariſhes within the Biſhop's Dioceſs, in the Months of *January*, *February*, and ſome other times of the Year laſt preceeding, directly againſt the Pope's Authority, and Catholick Church of *Rome*, the bleſſed Maſs, the Sacrament at the Altar, and many other Articles.

UNTO all which the ſaid *George Marſh* in ſum anſwer'd, that he neither heretically nor blaſphemouſly preached or ſpake againſt any of the ſaid Articles, but ſimply and truly, as occaſion ſerved, (and as it were thereunto forced in Conſcience) maintained the Truth touching the ſaid Articles; as (ſaid he) all you now preſent did acknowledge the ſame, in the time of King *Edward* the Sixth.

AFTER this, they examined him ſeverally to every particular Article: To which he modeſtly anſwer'd, according to the Doctrine publickly taught in King *Edward*'s days. And the Regiſter enter'd his Anſwer; and ſo the Court aroſe, and *George Marſh* was returned back to Priſon.

ABOUT three Weeks after, *George Marſh* was brought again into the aforeſaid Chappel, before the Biſhop and others. Then the Chancellor made a long Speech concerning the Biſhop's Care of his Flock, to keep it from being infected with a ſcabbed Sheep, and the like: which ended, then he read his former Anſwers, at his laſt Examination; and at every one he aſked him, Whether he would ſtand to the ſame, or no?

To which *George Marſh* anſwer'd, *Yea, Yea.*

How ſay you then to this, ſays the Chancellor? In your laſt Examination, among many other damnable and ſchiſmatical Hereſies, you ſaid, that the Church, and Doctrine, taught and ſet forth in King *Edward*'s time, was the true Church, and the Doctrine of the true Church; and that the Church of *Rome* is not the true Catholick Church? I ſaid ſo indeed (ſaid *Marſh*) and I believe it to be true.

HERE others took occaſion to aſk him, (ſince he deny'd the Biſhop of *Rome*'s Authority in *England*) Whether *Linus*, *Anacletus*, and *Clement*, that were Biſhops of *Rome*, were not good Men? He anſwer'd, Yes; but (ſaid he) they claimed no more Authority in *England*, than the Archbiſhop of *Canterbury* doth at *Rome*.

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THOU art an arrogant Fellow indeed, (ſaid the Biſhop.) In what Article is the Doctrine of the Church of *Rome* repugnant to the Doctrine of Chriſt?

I pray my Lord (ſaid *Marſh*) do not judge me arrogant, for I ſtand upon my Life and Death. As concerning the Diſagreement of Doctrine, the Church of *Rome* erreth in the Sacrament: for where Chriſt in the Inſtitution thereof did as well deliver the Cup as the Bread, ſaying, *Drink ye all of this*; and St. *Mark* reporteth they did all drink of it: in like manner St. *Paul* deliver'd it to the *Corinthians*; and in the ſame manner it was uſed in the primitive Church for many hundred Years. Now the Church of *Rome* doth take away one part of the Sacrament from the Laity: Wherefore, if I could be perſuaded in my Conſcience by God's Word, that it were well done, I could gladly yield in this Point.

THEN ſaid the Biſhop, *Non diſputandum eſt cum Hæretico*, [that is, *There is no diſputing with an Heretick.*]

THEN were all his Anſwers read, and he aſked, If he would ſtand to the ſame, being all full of Hereſy; or elſe forſake them, and come unto the Catholick Church?

HE ſaid, That he held no heretical Opinion, but utterly abhorred all kind of Hereſy; and deſir'd the People to bear witneſs, that in all Articles of Religion he held no other Opinion than what was by Law moſt godly eſtabliſh'd and publickly taught in *England* at the Death of King *Edward* the Sixth. And in the ſame pure Religion, and Doctrine, he would (by God's Grace) ſtand, live, and die.

THEN the Biſhop began to read the Sentence of Condemnation; and when he had read about half way, the Chancellor call'd to him, Good my Lord, ſtay; for if you proceed any further, it will be too late: and ſo the Biſhop ſtay'd. Then ſeveral Prieſts and ignorant People called upon *Marſh* very earneſtly to recant. And one *Pulley* a Shoemaker, ſaid to him, For ſhame, Man, remember thy ſelf, and recant.

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And they bad him kneel down and pray, and they would all pray for him: ſo they kneeled, and he deſir'd them to pray for him, and he would pray for them.

THEN the Biſhop aſked him again, Whether he would not have the Queen's Mercy in time? And he anſwer'd, he did gladly deſire the ſame, and did love her Grace as faithfully as any of them; but yet he durſt not deny his Saviour Chriſt, for fear of loſing his everlaſting Mercy, and incurring everlaſting Death.

THEN the Biſhop put on his Spectacles, and began to read forward his Sentence above five or ſix Lines; and then the Chancellor with a fleering Smile, called upon the Biſhop again to forbear, for if you read one word more, all is paſt, and no relenting will ſerve.

THEN he did forbear; and ſaid again to *Marſh*, How ſay'ſt thou, wilt thou recant? And many of the Prieſts and ignorant People called upon him to do ſo, and to call to God for Grace; and one pulled him by the Sleeve, and bid him recant and ſave his Life.

To whom he anſwer'd, I would as fain live as you, if in ſo doing I ſhould not deny my Maſter Chriſt, and then he would deny me before his Father in Heaven.

THEN the Biſhop read the Sentence to the end: And ſaid to *Marſh*, Now I will no more pray for thee than I will for a Dog. But *Marſh* anſwer'd, he would pray for his Lordſhip.

THEN he was deliver'd to the Sheriffs of the City, who carried him to the *Northgate* Priſon, where he continued in the Dungeon unto the Day of his Death.

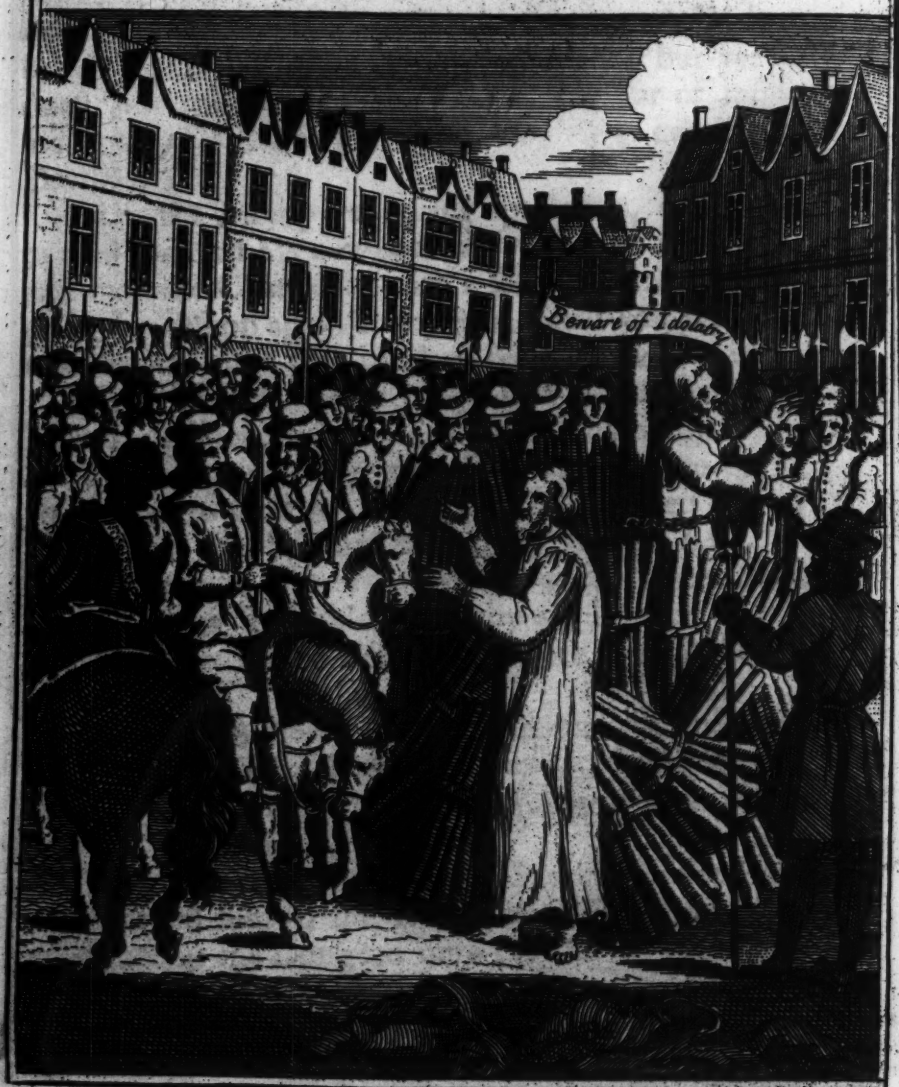
UPON the 4th of *April*, 1555. *George Marſh* came out of Priſon with a Book in his Hand, and a Lock on his Leg, and was led to the Place of Execution near *Spittle-boughton*. And the Deputy Chamberlain of the City of *Cheſter* ſhewed him a Writing with a great Seal to it, and told him it was the Queen's Pardon for him, if he would recant.

MR.



BRITISH
11SE73
MUSEUM

The Martyrdom of John Cardmaker & John Warne.



MR. *Marſh* anſwer'd, That he would gladly accept the ſame (for he loved the Queen) but foraſmuch as it tended to pluck him from God, he could not receive it on that condition.

AFTER that *George Marſh* began to ſpeak to the People, ſhewing the Cauſe of his Death, and exhorted them to ſtick to Chriſt: but one of the Sheriffs ſaid to him, *George Marſh*, we muſt have no Sermoning now. To whom he ſaid, Maſter, I cry you mercy. And ſo kneeling down, he made his Prayers; and ſtripp'd himſelf to his Shirt, and was chained to the Poſt, having a number of Faggots under him, and a Caſk like a Firkin, with Pitch and Tar in it, hanging over his head.

AND becauſe the Fire was unſkilfully made, and the Wind drove the Flame to and fro, he ſuffer'd great Extremity in his Death; which notwithſtanding he indured very patiently.

And when he had been a long time tormented in the Fire without moving, having his Fleſh ſo broiled and puffed up, that they that ſtood before him could not ſee the Chain wherewith he was faſten'd, and therefore ſuppoſed he was dead, he ſuddenly ſpread abroad his Arms, ſaying, *Father of Heaven have Mercy upon me.* And ſo yielded up his Spirit into the hands of the Lord.

WHEREUPON many of the People that were preſent ſaid, he was a Martyr, and dy'd wonderfully patient and godly.

The LIFE *of* JOHN CARDMAKER, alias TAYLOR, *Prieſt*: *and* JOHN WARNE, *Upholder*.

JOHN *Cardmaker*, alias *Taylor*, was in the days of King *Henry* the Eighth, an obſervant Fryar of the Order of St. *Francis*, till the Diſſolution of Abbeys; afterwards he married, and in the Days of King *Edward*

Edward the Sixth, he became a Miniſter and Reader at St. *Paul*'s in *London*, and a Prebendary in the Cathedral of *Wells*, under Dr. *Barlow* Biſhop of *Bath* and *Wells*.

IN the beginning of Queen *Mary*'s Reign, the ſaid *Cardmaker*, with the Biſhop, were apprehended, and ſent Priſoners to *London*, and committed to the *Fleet*, the Laws of King *Edward* being yet in force.

BUT when the Pope's Authority and Religion were again reſtored in *England*, and Biſhops had Authority *ex Officio* to proceed againſt diſaffected Perſons, *Cardmaker* was removed from the *Fleet* to the *Compter* in *Breadſtreet*, where he met with *Lawrence Saunders*, by whoſe Converſation he was much ſtrengthened and incouraged to continue ſteadfaſt in his Faith and Profeſſion. Here he continued ſome time after Mr. *Sanders* was ſent to *Coventry* to be burned.

AND upon the 24th of *May*, 1555. *Cardmaker* was brought before *Bonner* Biſhop of *London*, and had ſeveral *Articles* adminiſtred to him, *viz.*

1. *That after his Profeſſion of Religion, and taking holy Orders, he took a Wife, and had by her a Female Child, thereby breaking his Vow, and the Order and Ordinance of the Church.*

To the firſt part of this Article he anſwer'd, that it was true; but to the ſecond he ſaid, that by his Marriage he broke no Vow, becauſe he was ſet at liberty to marry both by the Laws of this Realm, and alſo by the Laws and Ordinances of the Church of the ſame.

2. *It was objected to him, that he had believed and taught, and ſo did ſtill believe, that in the Sacrament of the Altar under the viſible Signs, that is to ſay, under the Form of Bread and Wine, there is really and truly the true and very natural Body and Blood of our Saviour Jeſus Chriſt.*

To which he anſwer'd, That he had believed and taught

taught as it is contained in this Article, but he doth not now ſo believe nor teach.

3. *That the Belief of the Catholick Church is, that having the Body and Blood of Chriſt really and truly contained in the Sacrament of the Altar, is to have (by the omnipotent Power of Almighty God) the Body and Blood of Chriſt there inviſible and really preſent, under the ſaid Sacrament, and not to make thereby a new God, or a new Chriſt, or a new Body of Chriſt.*

To this he anſwer'd, That he doth not believe the ſame to be true in any part thereof.

4. *That it may well ſtand together, and ſo is the Faith of the Catholick Church, that the Body of Chriſt is viſibly and truly aſcended into Heaven, and there is in the viſible Form of his Humanity; and yet the ſame Body in Subſtance is inviſibly and truly contained in the ſaid Sacrament of the Altar.*

To this he anſwer'd, he doth not believe the ſaid Article to be true.

5. *It was objected to him, that Chriſt at his laſt Supper, taking Bread into his Hands, breaking it and giving it to his Apoſtles, ſaying, Take, eat, this is my Body, did inſtitute a Sacrament there, willing that his Body really and truly ſhould be contained in the ſaid Sacrament; no Subſtance of Bread and Wine there remaining, but only the Accidents thereof.*

To this he anſwer'd, That the firſt part of the ſaid Article he doth believe to be true; but the latter part he doth not believe to be true.

AND the next day he made a further addition to his Anſwer to the laſt Article, *viz.* That whereas in his Anſwer he deny'd the Preſence of Chriſt in the Sacrament, I mean not (ſays he) his ſacramental Preſence, for that I confeſs; but my Denial is of his carnal Preſence in the ſame.

BUT yet further, becauſe this Word is oft-times taken

taken of the Holy Fathers, not only for the Bread and Wine, but alſo for the whole Adminiſtration of the ſame, according to Chriſt's Inſtitution; ſo I ſay, that Chriſt is preſent ſpiritually to and in all them that worthily receive the Holy Sacrament: ſo that my Denial is ſtill of the real, carnal, and corporal Preſence in the Sacrament, and not of the ſacramental or ſpiritual Preſence. And then his Anſwers as above, being written, he ſubſcrib'd them,

By me *John Cardmaker*.

AND for his adhering to theſe his Anſwers abovemention'd, he was condemned *May* the 25th, and ſent to *Newgate*. And while he continued there, one *Beard* came to him two or three days before his Execution, and ſaid, I am ſent to you from the Council, to know, whether you will recant, or no.

Cardmaker ſaid, From the Council are ye come? I think you are neither come nor ſent from the Queen's Council, but from the Commiſſioners to whom you belong. And whereas you would know whether I will recant or no, pray report of me to thoſe that ſent you, in this manner: I know you are a *Taylor*, and by your Skill in that Occupation, endeavour to get your living: So I have been a Preacher theſe twenty Years; and ever ſince God of his Mercy hath opened mine Eyes to ſee his eternal Truth, I have called upon his Name to give me his Grace, to underſtand his Word, and I have diſcharged my Conſcience in ſetting forth the ſame, according to my Power.

BUT Sir (ſaid *Beard*) and mark it well, that Chriſt the Night before his Paſſion ordained the holy Communion, and commanded it ſhould be taken in remembrance that his Body was broken, and his Blood ſhed, for the Remiſſion of our Sins, and to as many as believe and truſt in him.

THEN he aſked *Beard*, Whether the Sacrament had a Beginning? And *Beard* anſwer'd, Yes. Then ſaid *Cardmaker*, Since the Sacrament had a Beginning and Ending

Ending, it cannot be God, for God is without Beginning or Ending. And ſo *Beard* departed.

MR. *John Warne* was an Upholſterer in the Pariſh of St. *John* in *Walbrook*, of the Age of twenty nine Years. He was ſuſpected of Hereſy, and brought before *Bonner* Biſhop of *London*, and had the following Articles adminiſtred unto him.

1. *That he believed, and doth firmly and ſtedfaſtly believe, that in the Sacrament, called the Sacrament of the Altar, there is not the very true and natural Body of of our Saviour Chriſt, in Subſtance, under the Forms of Bread and Wine.*

2. *That he believed, and doth believe, that after the words of Conſecration ſpoken by the Prieſt, there is not (as the Church of* England *doth believe and teach) the Body of Chriſt; but that there doth only remain the Subſtance of material Bread, as it is before the Conſecration, or ſpeaking of the Words of Conſecration, and that the ſaid Bread is in no wiſe alter'd and changed.*

3. *That he the ſaid* John Warne *doth believe, that if the Catholick Church do believe and teach, that there is in the Maſs (now uſed in* England, *and in other Places of Chriſtendom) a Sacrifice wherein there is a Sacrament concerning the Body and Blood of Chriſt really and truly; then that Belief and Faith of the Church is naught, and againſt God's Truth, and Scripture.*

4. *That he ſaid about twelve Months ago, or more, whereas a rough Spaniel of his was ſhorn on the Head, and had a Crown like a Prieſt made in the ſame, he did laugh at it, and liked it, tho' he did it not himſelf, nor knew who did it.*

5. *That neither in Lent paſt, nor any time ſince the Queen's Reign, he had been at Church, nor heard Maſs, nor had been confeſſed, or received the Sacrament of the Altar; and ſaid, that he was not ſorry he had done ſo, but rather glad, for ſo his Conſcience was not defiled, which otherwiſe it would have been.*

UPON theſe Articles *John Warne* was divers times examined before divers Witneſſes, *May* the 23d, 1555. and did confeſs and believe the ſame to be true, and ſubſcribed his Name to them: By me *John Warne*.

AND being ſeveral times afterwards before the Biſhop of *London*, and by him moved to recant; he ſaid, He could ſee no cauſe why he ſhould repent or recant, for all Filthineſs and Idolatry is in the Church of *Rome*. So the Biſhop pronounced the definitive Sentence againſt him, and deliver'd him to the Sheriffs of *London*, and he was ſent to *Newgate*.

AND upon the 30th of *May*, 1555. both *John Cardmaker* and *John Warne* were by the Sheriffs of *London* brought into *Smithfield*, to their Execution.

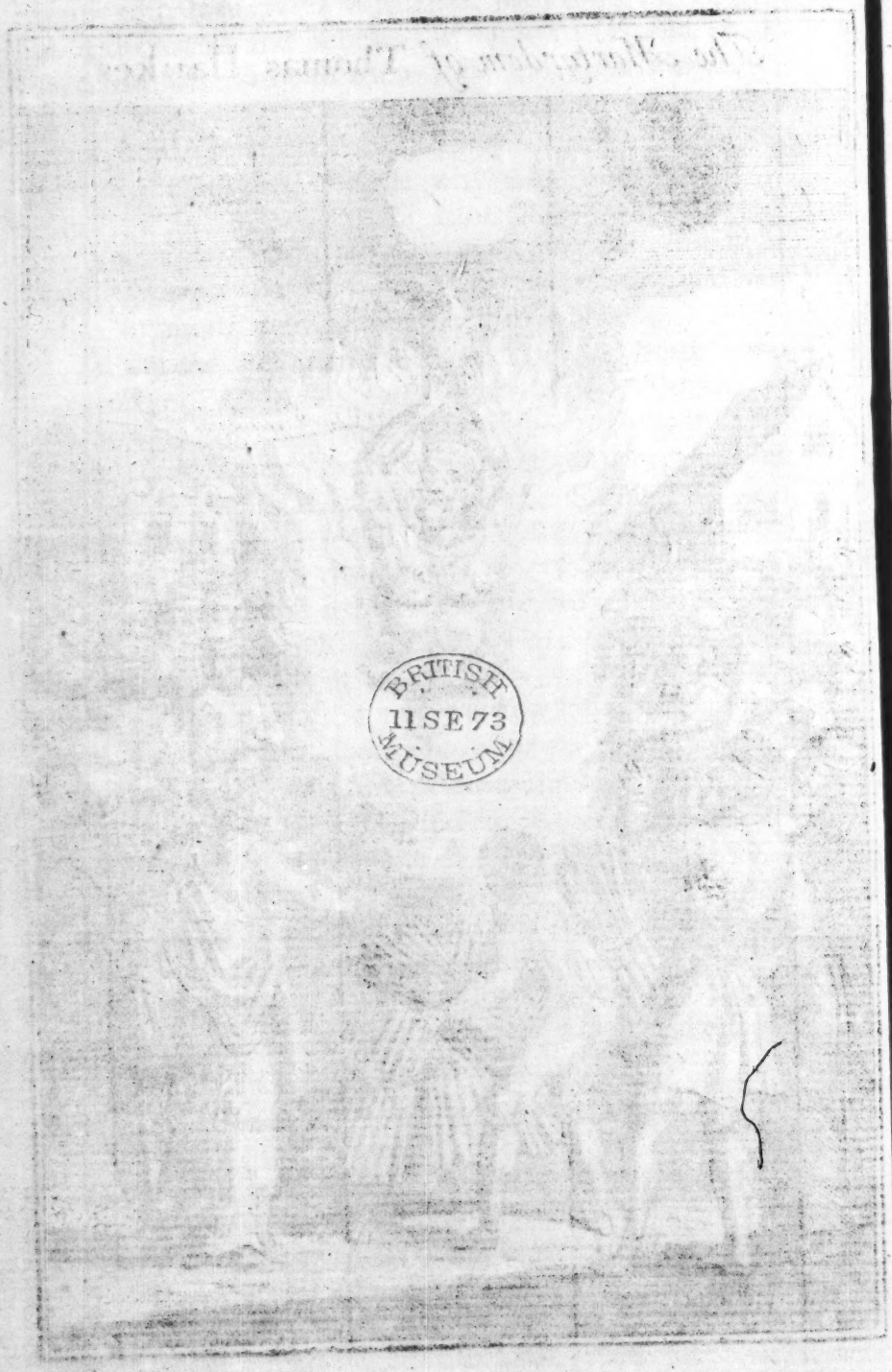
WHERE *John Warne* having made his Prayers, was chained to the Stake, and had the Reeds and the Wood ſet about him: while *John Cardmaker* was all that time talking with the Sheriffs, ſo that the People feared he would recant. But at length he departed from the Sheriffs, and kneeling down he made a long Prayer to himſelf in ſilence, with his Clothes on: when he had done, he roſe up and ſtript himſelf to his Shirt, and with Courage went to the Stake and kiſſed it, and took *John Warne* by the hand, and comforted him heartily; and ſo gladly gave himſelf to be bound to the Stake. And then the People made a great Shout, ſaying, *God ſtrengthen thee*, Cardmaker, *the Lord Jeſus receive thy Spirit*. And then the Executioner put fire to them, and ſo they both quietly paſſed thro' the fire into the bleſſed Reſt of God: To whom be Glory for evermore. *Amen*.

The LIFE *of* THOMAS HAWKES *of* Eſſex.

THIS *Thomas Hawkes* was born in *Eſſex* of honeſt Parents, by whom he was educated in the true Religion; and when he came to Years of Diſcretion, he

The Martyrdom of Thomas Haukes.





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he enter'd into the Service of the Earl of *Oxford*, where he was well eſteemed, till the Death of King *Edward* the Sixth. And then finding Religion to decay and go back, (eſpecially in great Mens Houſes) he left his Service, and came home, where he thought he might more quietly enjoy the freedom of his own Conſcience.

WHILE he was at home, his Wife was deliver'd of a Son, whom he kept unbaptized three Weeks, becauſe he would not ſuffer him to be baptized after the Popiſh manner. Which when his Enemies underſtood, they apprehended him, and brought him before the Earl of *Oxford*, for not being found in Religion, and contemning the Sacraments of the Church.

THE Earl of *Oxford* would not trouble himſelf with him, but ſent him to *Bonner* Biſhop of *London*; and wrote that he refuſed to have his Child baptized according to the Order of the Church now in uſe, and left him to his Lordſhip's diſcretion.

WHEN Mr. *Hawkes* came to the Biſhop, he read the Earl's Letter in his hearing; and then aſked him, what made him to keep his Child unbaptized ſo long.

BECAUSE (ſays Mr. *Hawkes*) we are bound to do nothing contrary to the Word of God.

BISHOP *Bonner* ſaid, Why, Baptiſm is commanded by the Word of God.

MR. *Hawkes* anſwered, God's Inſtitution therein I do not deny, but I deny all things invented or deviſed by Man; as your Oil, Cream, Salt, Spittle, Candle, and conjuring of Water, *&c.*

THEN ſaid the Biſhop, Will you deny that which the whole World, and your Father, have been contented withal?

MR. *Hawkes* anſwer'd, What my Father, and all the World have done, I have nothing to do withal; but what God hath commanded me to do, that I will ſtand to.

AFTER a great deal of other Diſcourſe between Mr. *Hawkes* and the Biſhop, the Biſhop aſked him, If

he would have his Child baptized according to the Service-Book ſet out in the Reign of King *Edward* the Sixth?

YES, ſays Mr. *Hawkes*, with a good Will, for that is the thing that I deſire. I thought ſo, ſays the Biſhop.

AFTER that the Biſhop ſaid, Wilt thou be content to tarry here, and your Child ſhall be baptized, and you ſhall not know of it, ſo that you will agree to it?

MR. *Hawkes* anſwer'd, If I would had done ſo, I need not have come to you, for I had the ſame Counſel given me before.

DON'T you think (ſays the Biſhop) that the Queen and I can command it to be done in ſpite of your Teeth?

MR. *Hawkes* anſwer'd, What the Queen and you can do, I will not ſtand againſt; but you get the Conſent of my Conſcience never the ſooner.

WELL, ſaid the Biſhop, you are a ſtubborn young Man; I perceive I muſt work another way with you.

MR. *Hawkes* ſaid, You are in the hands of God, and ſo am I.

THE Biſhop ſaid, Whatever you think, I would not have you ſpeak ſuch Words to me: and ſo he departed, and went to the Chappel to Evening Prayers; and would have had Mr. *Hawkes* gone with him, but he refuſed.

DURING *Hawkes*'s confinement with the Biſhop of *London*, he was kept Priſoner in his Porter's Lodge at his Houſe in *Fulham*, where he eat with the Biſhop's Servants, but was commanded not to talk with them; which he ſaid he would not, provided they did not provoke him to it.

THE Biſhop had many Conferences with him, (and ſo had divers Doctors and others who came to viſit the Biſhop) concerning his Belief of the natural Body and Blood of Chriſt in the Sacrament of the Altar; concerning his Opinion of the Maſs, Holy Creed and Holy

Holy Water, and other Ceremonies of the Church of *Rome*.

ALL which the ſaid *Hawkes* did reject and diſapprove of, as being contrary to the Word of God, by which alone, he ſaid, he would be guided and directed in matters of Faith and Religion. And he told the Biſhop and his Doctors, That he would credit them in nothing but what they could prove from the Holy Scriptures. And when the Biſhop found that he could by no means prevail with the ſaid *Thomas Hawkes* to change his Opinions, and come over to the Church of *Rome*, he ſent him Priſoner to the *Gate-Houſe* in *Weſtminſter*, commanding the Keeper to let none ſpeak with him; and he remained there thirteen Days, and then the Biſhop ſent two of his Servants to inquire how he did, and if he were the ſame Man. He anſwer'd, He was no Changeling, and deſired that his Friends might be permitted to come to him.

UPON the 3d of *September* the Biſhop ſent for *Thomas Hawkes* to his Palace in *London*, and aſked him, If he would go to the Sermon at St. *Paul*'s, where Dr. *Gardiner*, Lord Chancellor was to preach; and *Hawkes* deſired to go. And after Sermon he was brought again to the Biſhop's Palace; and the Biſhop aſked him, If he were the ſame Man he was before? *Hawkes* reply'd, I am no Changeling, nor none will be.

THE Biſhop ſaid, You ſhall find me no Changeling neither. And ſo went into his Chamber, and did write the whole ſide of a Sheet of Paper.

IN the Biſhop's abſence, many Perſons aſked divers Queſtions of *Thomas Hawkes*, but he refuſed to diſcourſe with them, unleſs they would ſhew their Commiſſion to talk with him.

WHEN the Biſhop returned, he began to read to *Hawkes* what he had written in his Paper, *viz.*

'I *Thomas Hawkes* do here confeſs and declare be-
'fore my Ordinary, *Edmond* Biſhop of *London*, that
'the

'the Maſs is abominable and deteſtable, and full of 'all Superſtition; and alſo as concerning the Sacra-'ment of the Body and Blood of Chriſt (commonly 'called the Sacrament of the Altar) that Chriſt is in 'no Part thereof, but only in Heaven. This I have 'believed, and this I do believe.

STOP there, my Lord, ſays *Hawkes*, what I have believed what have you to do withal? but what I do believe, to that ſtand I, and will.

THEN he took his Pen and ſaid, he would ſcrape it out for his Pleaſure; and ſo he did to his thinking.

THEN he went on in reading his Paper, and ſaid,

'I *Thomas Hawkes* have talked with my ſaid Ordi-'nary, and with certain good, godly, and learned 'Men, notwithſtanding I ſtand ſtill in mine own 'Opinion.'

THEN *Hawkes* ſaid, Shall I grant you to be good, godly, and learned Men, and yet grant myſelf to ſtand in a contrary Opinion? No, I will not grant you to be good, godly and learned.

BONNER anſwered, You will grant you have talked with us, and the reſt I will put out for your Pleaſure. Then ſaid all his Doctors, If your Lord-ſhip be ruled by him, he will cauſe you to put out all together. And then he read on, 'And hereunto 'this Bill I have ſet my Hand.' Then he offered *Hawkes* the Bill and his Pen, and bid him ſet his Hand to it. But *Hawkes* ſaid, You get not my Hand to any thing of your making or deviſing. Wilt not thou ſet thy Hand to it? (ſays the Biſhop) it ſhall be to thy ſhame for denying it. Then he ſaid, he would have every Man's Hand to it in his Chamber; and ſo he had. Then the Biſhop in great Anger thruſt *Hawkes* on the Breaſt, and ſaid he would be even with him, and all ſuch proud Knaves in *Eſſex*, with more threatning Language.

THEN the Biſhop read the Paper again, and would have had *Hawkes* to take it in his Hand, and return it back again to him. But *Hawkes* ſaid, What needs this

this Ceremony? It ſhall neither come into my Hand, Heart, nor Mind. And ſo the Biſhop left him; and he was ſent back to Priſon, with his Keeper.

AFTER all theſe private Conferences between the Biſhop of *London* and *Thomas Hawkes* without any Effect; at length the Biſhop ſummoned him, with divers others, to appear openly in the Conſiſtory-Court at St. *Paul*'s, both on the eighth and ninth of *February*, 1555. where *Hawkes* appear'd. And then the Articles and Interrogatories, with the aforeſaid Bill of Confeſſion, were ſeveral times read unto him, and he ſtood firmly to them: And when the Biſhop, with the Doctors and Lawyers, often called upon him to recant, and turn again to the Unity of the Church; he courageouſly replied, That he would not; and added moreover, that if he had an hundred Bodies, he would ſuffer them all to be torn in Pieces, rather than to abjure or recant his Faith.

THEN the Biſhop read the Sentence of Condemnation againſt him, and five more, on the 9th of *February*, 1555. in the Afternoon; and he was ſent back to Priſon, where he remained till *June* following; and then he was delivered into the Hands of the Lord *Rich*, and was ſent down to *Coxhall*, in *Eſſex*, a Market-Town about ſeven Miles from *Colcheſter*, where he was burned on the 10th of *June*, 1555.

MR. *Hawkes* gave many good Exhortations and Admonitions to his Friends that came to viſit him, as he had Opportunity; and ſome of them deſired him, if it were poſſible, to ſhew them ſome Token, whereby they might underſtand if the Pain of Burning was ſo great that a Man might not therein keep his Mind quiet and patient; which thing he promiſed to do. And ſo it was privately agreed between them, that if the Rage of the Pain were tolerable, and might be ſuffer'd, then he ſhould lift up his Hands above his Head towards Heaven, before he gave up the Ghoſt.

NOT

NOT long after *Thomas Hawkes* was led to the Place of Execution by the Appointment of the Lord *Rich*, and others his Aſſiſtants; where being faſtened to the Stake with a Chain, there was a great Multitude there preſent; unto whom he ſpake many things, and eſpecially to the Lord *Rich*, reaſoning with him of ſhedding the innocent Blood of the Saints. Then after making his fervent Prayers to Almighty God, Fire was put to him: In which when he continued long, and when his Speech was taken away by the violence of the Flame, and his Skin drawn together, and his Fingers conſumed, ſo that all People thought he was certainly dead; all on a ſudden, contrary to all Expectation, this good Man and Servant of God, being mindful of the Promiſe he had made to his Friends, reached up his Hands burning on a light Fire, over his Head, and which was wonderful to behold, clapped them three times together, as it ſeemed, with great Rejoicing: At the ſight whereof there followed great Applauſe and Shouting of the People, eſpecially of them that underſtood the matter. And ſo this bleſſed Martyr ſtraitway ſinking down into the Fire, reſigned his Spirit into the Hands of God, *June* 10, 1755.

The LIFE *of* THOMAS WATTS.

MR. *Thomas Watts* of *Billerica* in the County of *Eſſex*, and Dioceſs of *London*, was a Linen-Draper by Trade, and a religious Man, according to the Reformation of the Church in the Reign of King *Edward* the Sixth; but upon the coming in of Queen *Mary* to the Crown, he was apprehenſive that he ſhould be troubled by his Enemies for his Religion: and therefore he broke up his Shop, ſold his Goods, and diſpoſed of and ſettled all his worldly Subſtance upon his Wife and Children, and gave conſiderably

to


Thomas Wats taking leave of his Wife & Children.



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to the Poor. And all this he did before his being taken up, which happened upon the 26th of *April*, 1555. For then he was apprehended and brought before the Lord *Rich*, and other Commiſſioners and Juſtices of the Peace, at the Quarter-Seſſions at *Chelmsford*.

UPON his coming into Court, the Lord *Rich* ſaid unto him, *Watts* you are brought hither (as I underſtand) for diſobeying the King and Queen's Laws; ye will not come to Church, ye will not hear Maſs, *&c.* but have your Conventicles, a ſort of you, in Corners, contrary to the King and Queen's Proceedings.

WATTS anſwered, 'My Lord, if I have offended againſt the Law, I am here ſubject to the Law.'

THEN *Anthony Brown*, Eſq; Juſtice of Peace, ſaid unto him, 'Watts, I pray thee tell me who hath been thy Schoolmaſter to teach thee this Doctrine? Where didſt thou firſt learn this Religion?"

'INDEED, ſays *Watts*, you, Sir, taught it me, and none more than yourſelf; for in King *Edward*'s Days, in open Seſſions, you ſpake againſt this Religion that is now uſed, no Preacher more: You then ſaid the Maſs was abominable, and all their trumpery beſides; wiſhing, and earneſtly exhorting that none ſhould believe therein, and that our Belief ſhould be only in Chriſt: 'And you ſaid then, whoſoever ſhould bring in any ſtrange Nation to rule here, it were Treaſon, and not to be ſuffered.'

THEN ſaid Mr. *Brown* to my Lord *Rich*, 'He belies me, my Lord: What a Knave is this? He will ſoon belie me behind my Back, when he doth it before my Face.' And my Lord *Rich* ſaid again, I dare ſay he doth ſo.

IN concluſion, the Commiſſioners ſent *Watts* to the Biſhop of *London*, with a Letter to the ſaid Biſhop, ſigned with their Hands.

WHAT private Conferences the Biſhop had with *Watts*, is not known. But on *Thurſday* the 2d of *May*, he was brought into the Conſiſtory-Court in *London*, and there examined upon the Diſcourſe he had with the Lord *Rich* and the reſt of the Commiſſioners, at *Chelmsford*; and then the Biſhop exhibited divers Articles againſt him, according to the Practice of the Court, requiring his particular Anſwer to each Article; which are as follow:

1. It was objected to him, *That he did not believe in the Sacraments of the Holy Catholick Church, as the Catholick Church of* Rome, *and other Churches Members of the ſame have believed and taught, but deſpiſed the ſame.*

To this he anſwer'd, 'That he believed in all the 'Sacraments according to Chriſt's Inſtitution, but not 'according to the Biſhop of *Rome*'s Church: And 'further ſaid, that he doth not now believe as he 'had done in times paſt; for in time paſt he be-'lieved as the Church then believed, but now he doth 'not ſo believe: For the Church of *Rome* had de-'ceived us, and therefore he ſaid he did not believe 'as the Church of *Rome* believeth, but as Chriſt hath 'taught him. And further he ſaid, that he was ſo 'taught to believe by the preaching of one Mr. '*Alvey* and others, whoſe Names he remembred 'not; which *Alvey*, he ſaid, did preach the Word 'of God truly and ſincerely.'

2. *That he believeth, and alſo has taught others, that the Subſtance of material Bread and Wine do remain in the Sacrament of the Altar after the Conſecration.*

To this he anſwered, 'That he believed that Chriſt's 'Body is in Heaven, and no where elſe; and further 'adds, that he will never believe that Chriſt's Body 'is in the Sacrament.'

3. *That he believed the Maſs to be abominable.*

To this he anſwered, 'That he did ſo believe, and 'would not go from that Belief.'

4. *That*

4. *That he believeth that Confeſſion to a Prieſt is not neceſſary.*

To this he ſaid, 'He did not believe that the 'Prieſt could abſolve him of his Sins; but he denied 'not but it was good to aſk Counſel of the Prieſt.'

5. *That in the open Seſſions he did confeſs that he had refuſed to come to the Church, and to hear divine Service, and receive the Sacrament of the Altar: becauſe that like as the Service of the Church ſet out in the Days of King* Edward *the Sixth was ſaid and alledged to be abominable, heretical, ſchiſmatical, and all naught; ſo he the ſaid* Watts *then and there ſaid before the ſaid Commiſſioners, that all that is now uſed and done in the Church, is abominable, heretical, ſchiſmatical, and altogether naught: And alſo that he did then utter before the Commiſſioners, other erroneous and arrogant Words, to the hurt of his Soul, and the evil example of the People there preſent.*

To this *Watts* anſwered, 'That he did utter, and 'ſpeak as in this Article is contained; and further 'deſired God that he might die in that Faith and 'Belief wherein he now is.'

THESE and ſome other Articles of leſſer moment being propoſed to him, and his Anſwers thereunto written down, were read in open Court as often as he there appeared, which was three or four times; at which times the Biſhop and others did endeavour what they could to cauſe him to deny his Profeſſion.

BUT he ſaid, God keep me from the Doctrine ye would have me come unto; and I beſeech God that I may perſevere in that that I have done, for I will ſtand to mine Anſwers.

THEN the Sentence of Condemnation was read againſt him, and he was there delivered to the Sheriffs of *London*, who committed him to *Newgate* until the 9th of *June*, and then ſent him down to *Chelmsford* to one *Scot*'s Houſe, an Inn-keeper there; where he was in the Company of *Thomas Hawkes*, and others,

that were ſent down to be burned in *Eſſex*; and they all prayed together.

AFTERWARDS *Watts* prayed privately by himſelf; and his Wife and ſix Children came to ſee him, to whom he ſpake to this effect: 'Dear Wife, and my 'good Children, I muſt now depart from you; 'therefore henceforth know I you no more: but as 'the Lord hath given you to me, ſo I give you 'again unto the Lord, whom I charge you to obey 'and fear; and beware that ye turn not to this abo-'minable Popery, againſt the which I ſhall anon, by 'God's Grace, give my Blood. Let not the mur-'dering of God's Saints cauſe you to recant, but 'take occaſion thereby to be ſtronger in the Lord's 'Quarrel; and I doubt not but God will be a mer-'ciful Father unto you.'

WHEN he had done ſpeaking, two of his Children were ſo affected with what he had ſaid to them, that they offered to be burned with him: then he kiſſed them, and took leave; and ſo he was carried to the Fire, where he patiently yielded up his Soul into the hands of God.

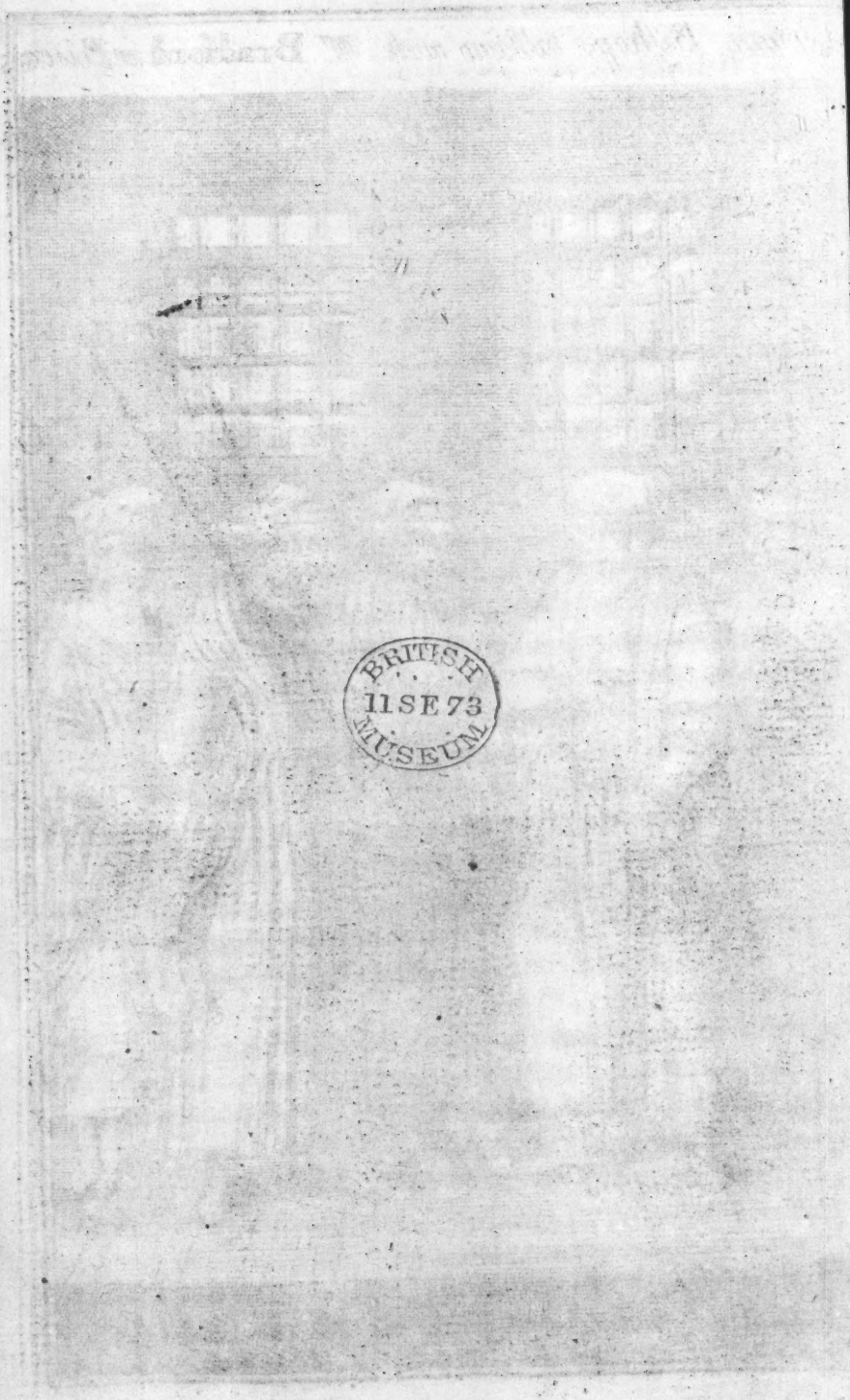
WHEN he was at the Stake, he kiſſed it; and ſaid to my Lord *Rich*, theſe or the like Words: *My Lord, beware, beware, for you do againſt your own Conſcience herein, and except ye repent, the Lord will avenge it; for you are the Cauſe of this my Death.* He ſuffered *June* the 10th, 1555.

The LIVES *of* JOHN BRADFORD, *Divine; and* JOHN LEAFE, *an Apprentice.*

JOHN *Bradford* was born at *Manchester* in the County of *Lancaſter*, and brought up by his Parents to the Knowledge of the *Latin* Tongue, and made fit for Buſineſs; and he became a Servant to Sir *John Harrington*, who was Treaſurer to King *Henry*

Certain Bishops talking with M^r. **Bradford** *in Prison.*





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Henry the Eighth for his Camps and Buildings. After ſome Years continuance in this Service, to the good Liking and Satisfaction of his Maſter, the ſaid *John Bradford* grew weary of this Courſe of Life, and had a great Inclination to apply himſelf to Learning; and ſo went to *Cambridge*, and gave himſelf to Study, where he improved ſo well, that in one Year's time the Univerſity gave him the Degree of Maſter of Arts. And the Maſter and Fellows of *Pembroke-Hall* had ſuch a reſpect for him, that they gave him a Fellowſhip in their College.

MARTIN Bucer being at that time in *Cambridge*, took a great liking to Mr. *Bradford*, and perſuaded him much to give himſelf to the preaching of God's Word. *Bradford* excuſed himſelf from taking that Office on him, for want of ſufficient Learning. To whom *Bucer* replied, If thou haſt not fine Manchet-Bread, yet give the poor People Barley-Bread, or whatſoever elſe the Lord hath committed unto thee.

AND whilſt Mr. *Bradford* was thus perſuaded to enter into the Miniſtry, Dr. *Ridley*, Biſhop of *London*, ſent for him, and put him into Deacon's Orders, and gave him Licence to preach, and made him a Prebendary of St. *Paul's*; and he conntinued a Preacher three Years, ſharply rebuking Vice, affectionately preaching Chriſt crucified, ſtrongly confuting Hereſies and Errors, and earneſtly perſuading to a godly Life, till the Death of good King *Edward* the Sixth.

AFTER Queen *Mary* came to the Crown, Mr. *Bradford* continued his Courſe of Preaching for ſome time, till he was hindered by a certain Accident, which was this:

IN the firſt Year of Queen *Mary*'s Reign, upon the 13th of *Auguſt*, 1553. *Bonner*, Biſhop of *London*, ordered Mr. *Bourn*, a Canon of St. *Paul's*, and after Biſhop of *Bath*, to preach at *Paul's* Croſs, *London*: where he took occaſion from the Goſpel of the Day, to juſtify *Bonner* then reſtored to his Biſhoprick.

Biſhoprick, who, ſays *Bourn*, had preached upon the ſame Text, that Day four Years, in the ſame Place, and was for the ſame moſt cruelly and unjuſtly caſt into the moſt vile Dungeon of the *Marſhalſea*, and there kept Priſoner during the time of King *Edward* the Sixth.

AT theſe Words the People began greatly to murmur, ſo that the Lord Mayor and Aldermen feared there would be an Uproar; for one caſt a Dagger at the Preacher in the Pulpit, and the People were ſo enraged that they were ready to pull him out of the Pulpit, ſo that he was forced to withdraw, and he deſired Mr. *Bradford*, who ſtood behind him in the Pulpit, to ſtep forward and ſpeak to the People, to try to appeaſe them, for they would not be quiet at the Command of the Lord Mayor, but the more he ſpake, the more outrageous they were. But when Mr. *Bradford*, at the Requeſt of Mr. *Bourn*, appeared in the Pulpit, the People rejoiced, and gave a Shout, crying *Bradford*, *Bradford*, God ſave thy Life, *Bradford!* and then they gave ear to his Speech; who reproved them for making that Diſorder in the Church, not conſidering the Sacredneſs of the Place, and exhorted them to Peace and Quietneſs; and preſently the Uproar ceaſed, and the Congregation diſperſed peaceably.

BUT Mr. *Bourn* fearing the Rage of the People, deſired Mr. *Bradford* not to leave him till he had ſeen him ſafely houſed; and this Mr. *Bradford* performed, and conducted him to the School-maſter's Houſe in Safety.

IN the Afternoon Mr. *Bradford* did preach again at *Bow* Church in *Cheapſide*, where he rebuked the People for their late tumultuous Behaviour at St. *Paul*'s Croſs.

AND within three Days, Mr. *Bradford* was ſummon'd before the Queen and her Council, and there charged as the Cauſe of the late Riot about *Bourn*'s preaching at St. *Paul*'s, though he was the Man that preſerved

Two Spaniſh *Friars talking with* Mr Bradford



Thos Bowles Sculp.



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preſerved *Bourn* from the Outrage of the People, and appeaſed the Tumult; and he was alſo accuſed for preaching to the People at *Bow-Church*, though he there exhorted them to Peace. But nothing that he could alledge for his Innocence could avail, but he was committed to the Tower for Sedition, becauſe they ſaw he was a popular Man, and much beloved by the City; and from the Tower of *London* he was ſent to other Priſons, and then to the *Poultry*-Compter.

AND they kept him in Priſon above a Year and ſix Months, until the Popiſh Religion was reſtored by Act of Parliament. And then they began to examine him about his Faith, when it was a dangerous thing to ſpeak againſt the Doctrine of the Church of *Rome*.

BUT while the Laws of King *Edward* were unrepealed, ſo that he might ſpeak his Conſcience freely and without danger, then they never queſtioned him. This *Bradford* at his Examination before the Lord Chancellor, Biſhop *Bonner*, and divers other Biſhops, ſaid, It was a moſt unjuſt and cruel way of proceeding. Now the chief thing for which *John Bradford* was condemned, and at the laſt burned in *Smithfield*, was his denying Tranſubſtantiation, or the corporal Preſence of Chriſt in the Sacrament; and for aſſerting, that wicked Men did not partake of Chriſt's Body in the ſaid Sacrament.

ABOUT theſe Points many Biſhops and learned Men conferr'd with him; but it was in vain, for he would admit of no Arguments in this Caſe, but ſuch as were brought from expreſs Words of Scripture: and therefore he was accounted an Heretick, and firſt excommunicated, and then condemned for the ſame, and committed to the Sheriffs of *London*, who the Night before he ſuffer'd, brought him to *Newgate*; and the next Day, being the firſt of *July*, he and one *John Leafe*, were brought into *Smithfield* to the Stake.

THIS *John Leafe* was Apprentice with one *Humphry Gawdy* a Tallow-Chandler, of *Chriſt-Church* Pariſh in *London*, aged nineteen Years, born at *Kirkby Moretide* in the County of *York*; who was on the *Friday* before *Palm-Sunday* committed to *Bread-ſtreet* Compter, by the Alderman of the Ward where he lived; and afterwards brought before *Bonner*, Biſhop of *London*, and by him examined about his Faith in the Sacrament of the Altar, and other Points; and at laſt condemned and delivered to the Sheriffs, for not believing the Doctrine of Tranſubſtantiation, or that the Bread and Wine by the Words of Conſecration are changed into the very Body and Blood of Chriſt really and ſubſtantially; which he abſolutely deny'd, and would by no means be brought to believe it.

AND the Sheriffs brought the ſaid *John Leafe* to *Smithfield*, the ſame Day with *John Bradford*.

AND as ſoon as they came to the Place of Execution, *John Bradford* fell proſtrate on his Face on one ſide of the Stake, and *John Leafe* on the other ſide; and they both continued in that Poſture a few Minutes, praying to themſelves.

THEN one of the Sheriffs ſaid, Mr. *Bradford* ariſe and make an end, the Preſs of the People is great.

THEN they both ſtood up, and Mr. *Bradford* took a Faggot in his Hand and kiſſed it, and alſo kiſſed the Stake; and then he deſir'd the Sheriffs that his Servant might have his Clothes, becauſe he was a poor Man, and he had nothing elſe to give him; which was granted.

THEN Mr. *Bradford* put off his Clothes, and went to the Stake, where he and *John Leafe* were faſten'd, and had the Reeds and Wood put about them. And Mr. *Bradford* lifting up his Eyes and Hands to Heaven, ſaid, *O* England, England, *repent thee of thy Sins, repent thee of thy Sins; beware of Antichriſt, beware of Idolatry, take heed they do not deceive you.*

AT

AT which Mr. *Woodrofe*, the Sheriff, bad them tie his Hands, if he would not be quiet.

O Mr. Sheriff (ſays *Bradford*) I am quiet, God forgive you this. Then one of the Sheriff's Men ſaid to Mr. *Bradford*, If you have no better Learning than this, you are but a Fool, and had beſt hold your Peace. To whom *Bradford* made no Anſwer; but he aſked all the World Forgiveneſs, and forgave all the World, and prayed the People to pray for him: and turning his Head to the young Man that ſuffered with him, ſaid, *Be of good comfort, Brother, we ſhall have a merry Supper with the Lord this Night.*

AND ſo ſpake no more that any Man did hear, but embracing the Reeds ſaid, *Strait is the Gate, and narrow is the Way that leadeth to Salvation, and few there be that find it.* And the young Man ſaid, *Jeſus receive us.*

AND then fire being put to them, they both ended their mortal Lives like two Lambs, without alteration of Countenance, and void of Fear, in hopes of everlaſting Life through our Lord Jeſus Chriſt, in whoſe ſight the Death of the Saints is precious. This *John Bradſhaw* wrote many godly Letters to divers Perſons whilſt he was in Priſon.

The LIFE *of* MARGERY POLLEY.

THIS *Margery Polley* was the Widow of *Richard Polley* of *Pepingberry* in *Kent*, and was brought before *Maurice*, Biſhop of *Rocheſter*, and accuſed of Hereſy, about the Beginning of *June*, in the Year 1555. When Mrs. *Polley* was brought before the Biſhop, his Lordſhip according to the Pontifical Solemnity of the Church of *Rome*, riſing out of the Chair of his Majeſty, in the high ſwelling Stile after

his ordinary and uſual Manner to daſh the poor ſilly Woman, beginning in theſe Words:

" We *Maurice*, by the Sufferance of God, Biſhop " of *Rocheſter*, proceeding of our meer Office in a " Cauſe of Hereſy, againſt thee *Margery Polley*, of " the Pariſh of *Pepingberry*, of our Dioceſs and Ju- " riſdiction of *Rocheſter*, do lay and object againſt " thee all and ſingular theſe Articles enſuing. To " which, and to every Parcel of them, we require of " thee a true, full, and plain Anſwer, by Virtue of " thine Oath thereupon to be given, *&c.*"

THEN the Oath was adminiſter'd by the Official.

AFTER which the Biſhop looking ſtedfaſtly at the Woman demanded of her a peremptory Anſwer to every one of the following Articles.

1. *ARE not they Hereticks who do maintain and hold otherwiſe than our holy Mother the Catholick Church doth?*

Polley. They are indeed Hereticks, and groſsly deceived who do hold and maintain Doctrines which are foreign to the Will of God written in his holy Scriptures, which holy Writings I do ſincerely believe were written by holy Men immediately inſpired and inſtructed thereto by the Holy Ghoſt, who is God proceeding from the Father and the Son, one God co-eternal and co-equal whom I adore and worſhip.

2. *DO you, forſooth, hold and maintain, that in the Sacrament of the Altar, under the Forms of Bread and Wine, is not the very Body and Blood of Chriſt; and that the ſaid Body of Chriſt is verily in Heaven only, and not in the Sacrament?*

Polley. What I have learnt from the holy Scriptures, which Chriſt has given unto me, and unto all Men, I do now and will to my Life's End hold and ſtedfaſtly maintain, to wit, That the Body of Chriſt, that very Body which was crucified for me, my Sins, and the Sins and Tranſgreſſions of all the World was crucified under *Pontius Pilate* by the cruel Inſtigation of

of the *Jews*, and that that very ſame Body did afterwards aſcend up into Heaven, and does ſit at the Right-hand of God making Interceſſion for all ſuch who believe and truſt in the Mercies and Redemption of a Crucified Jeſus. This very Body has remained in Heaven ever ſince, and therefore cannot, according to my Belief be in the Sacrament of the Altar; but I do believe that the Bread and Wine in the Sacrament are to be received as Symbols and Repreſentatives of the Body and Blood of Chriſt, but not as the real Body and Blood of Chriſt. And I do think in my weak Judgment, that it is not in the Power of any Man by pronouncing Words over the Elements of Bread and Wine to tranſubſtantiate them into the real Body and Blood of Chriſt. Finally, I do believe, that the Euchariſt is only a Commemorative Sacrifice, becauſe Chriſt, my dear Lord and Saviour did ſay, *As oft as ye do this, do it in Remembrance of me.*

WHEREUPON the Biſhop was greatly enraged, and cried out, that ſhe was an obſtinate Heretick. However, he ſaid, thou art a ſilly Woman, and knoweſt not what thou ſayeſt, it is the Duty of every Chriſtian to believe as Mother Church hath and doth teach.

WILT thou *Margery Polley* recant of theſe Errors which you hold, be reconciled to Holy Church, receive the Remiſſion of Sins, that your Soul may be ſaved in the Day of the Lord Jeſus.

Polley. My Lord, I cannot believe otherwiſe than I have ſpoken, becauſe the Practice of the Church of *Rome* is contrary not only to Reaſon, to my Senſes, but alſo to the Holy Scriptures which are the Word of God.

THEN, ſaid the Biſhop, I muſt do my Office, and immediately proceeded to pronounce the Sentence of Condemnation againſt her.

AFTER which ſhe was carried back to Priſon, and there remained praiſing and bleſſing of God for all his Mercies until the Middle of *July* following.

SHE was often dealt with to recant, for ſhe was a Woman in the Prime of Life, of a holy Converſation and pious Example, charitable, humane, learned in the Scriptures, and beloved by all her Neighbours. She refuſed all Offers of Life, chuſing rather to ſecure to herſelf by her ſteady Adherence to the Truth, Immortality, and the Poſſeſſion of Joys and Pleaſures that will have no End, than a ſhort Life here purchaſed at the Expence of Lying and Hypocriſy.

AT Length the fatal Day coming, ſhe was conducted from the Biſhop's Priſon in his Palace at *Rocheſter* to *Tunbridge* in *Kent*, where ſhe was burnt, ſealing the Truth of what ſhe had teſtified with her Blood.

The LIFE *of* DIRICK CARVER, *and* JOHN LAUNDER, *Martyrs.*

DIRICK Carver of *Brighthampſted* in the County of *Suſſex*, Beer-Brewer, about forty Years old, and *John Launder* of *Godſtone* in the County of *Surry*, Huſbandman, were both apprehended in the Dwelling-Houſe of the ſaid *Dirick Carver* at *Brighthampſted*, as they were at Prayers, by *Edward Gage*, Gentleman, in *October* 1554. and were by him ſent up to the Queen's Council at *London*; where being examined, they, with divers others, apprehended at the ſame Time and Place with them, were ſent Priſoners to *Newgate* in *London*, to wait the Leiſure, and abide the Examination of Dr. *Bonner* Biſhop of *London*.

The Examination of John Launder.

JOHN Launder, Huſbandman, aged 25 Years, ſaith, 'That about two Days before *Allhallontide* laſt

'laſt paſt, he and one *Dirick Carver*, *Thomas Iveſon*, '*William Veiſſy*, with divers others, to the Number 'of twelve, being all together in their Prayers, and 'ſaying the Service in *Engliſh* ſet forth in the time of 'King *Edward* the Sixth, in the Houſe of the ſaid '*Dirick Carver* at *Brighthampſted* in the County of '*Suſſex*, were then apprehended by one Mr. *Edward* '*Gage*, and by him ſent to *London* to the King and 'Queen's Council, and upon Examination com-'mitted to *Newgate*, where he, with his other Fel-'lows, have ever ſince remained in Priſon.'

AND the ſaid *John Launder* further being examined, he doth confeſs and ſay, 'That the occaſion of his 'coming to *Brighthampſted*, was upon certain Buſineſs 'of his Father's; and hearing that the ſaid *Dirick* '*Carver* did much favour the Goſpel, he went to his 'Houſe and Company, whom before he knew not; 'and ſo was apprehended, as is aforeſaid.

'THE ſaid *John Launder* doth alſo further confeſs 'and believe, that there is here on Earth, one Whole 'and Univerſal Catholick Church, whereof the Mem-'bers be diſperſed through the World; and doth be-'lieve alſo, that the ſame Church doth ſet forth and 'teach only two Sacraments, that is, the Sacra-'ment of Baptiſm, and the Sacrament of the Lord's 'Supper.

'AND whoſoever doth teach or uſe any more Sacra-'ments, or any other Ceremonies, he doth not be-'lieve that they be of the Catholick Church, but 'doth abhor them from the bottom of his Heart.

'AND he doth further ſay and believe, that all the 'Service, Sacrifices, and Ceremonies, now uſed in 'this Realm of *England*, (and in other Parts of the 'World where they be uſed after the ſame manner) 'be erroneous and naught, and contrary to Chriſt's 'Inſtitution, and the Determination of Chriſt's Ca-'tholick Church, whereof he believeth that he him-'ſelf is a Member.

'ALSO

'ALSO he doth confeſs and believe, That in the Sacrament, now called the Sacrament of the Altar, there is not really and truly contained under the Forms of Bread and Wine, the very natural Body and Blood of Chriſt in Subſtance; but his Belief and Faith therein is as follows, *viz.* That when he doth receive the material Bread, he doth receive the ſame in remembrance of Chriſt's Death and Paſſion; and ſo receiving it, he doth eat and drink Chriſt's Body and Blood by Faith, and not otherwiſe.

'MOREOVER he doth confeſs, ſay, and believe, that the Maſs now uſed in the Realm of *England*, or elſewhere in Chriſtendom, is naught and abominable, and directly againſt God's Word, and his Catholick Church; and that there is nothing ſaid or uſed in it good and profitable. For he ſaith, that tho' the *Gloria in excelſis*, the *Creed* and *Pater-noſter*, and other parts of the Maſs be good in themſelves, yet the ſame being uſed amongſt other things that are naught and ſuperſtitious in the Maſs, the ſame good things become naught alſo, as he believeth.

'Alſo he doth believe and confeſs, that Auricular Confeſſion is not neceſſary to be made to any Prieſt, or to any other Creature, but every Perſon ought to acknowledge and confeſs his Sins only to God; and alſo that no Perſon hath any Authority to abſolve any Man from his Sins. And he alſo believeth that the right and true way (according to the Scripture) after a Man hath fallen from Grace to Sin, and to ariſe to Chriſt again, is to be ſorry for his Offences, and to do the ſame or the like no more; and not to make any Auricular Confeſſion of them to the Prieſt, or to take Abſolution for them at the Prieſt's Hands.'

UPON theſe his Opinions and Anſwers, being openly acknowledged and maintained in the Biſhop's Conſiſtory-Court, and he refuſing to recant, or go from

from the ſame; he was condemned, and delivered to the Secular Power, and carried down and burned at *Steyning* the 23d of *July*, 1555.

Here followeth the Confeſſion of Dirick Carver, *of* Brighthampſted *in the County of* Suſſex.

HE being examined by *Bonner* Biſhop of *London*, concerning his Faith in the Sacrament of the Altar, ſaith, 'That he hath, and doth believe, that the very 'Subſtance of the Body and Blood of Chriſt, is not 'in the ſaid Sacrament, and that there is no other 'Subſtance remaining in the ſaid Sacrament after the 'Words ſpoken by the Prieſt, but only the Sub-'ſtance of Bread and Wine.'

2. BEING examined concerning the Maſs in *Latin*, now uſed in the Church of *England*, 'He believeth 'there is no Sacrifice in the ſaid Maſs, and that 'there is in it no Salvation for a Chriſtian, except it 'ſhould be ſaid in the Mother Tongue, that he 'might underſtand it. And concerning the Cere-'monies of the Church, he ſaith and believeth, that 'they be not profitable for a Chriſtian.'

3. BEING examined concerning Auricular Confeſſion, he anſwereth, 'That he hath and doth believe, that 'it is neceſſary to go to a Prieſt for good Counſel; 'but the Abſolution of the Prieſt, laying his Hands 'upon any Man's Head, as is now uſed, is nothing 'profitable to a Chriſtian's Salvation. And further 'he ſaith, that he hath not been confeſſed, nor re-'ceived the Sacrament of the Altar, ſince the Coro-'nation of the Queen that now is.'

4. CONCERNING the Faith and Religion now taught and ſet forth in the Church of *England*, he anſwers and believeth, 'That it is not agreeable to God's 'Word. And furthermore he ſaith, that Biſhop 'Hooper, *Cardmaker*, and *Rogers*, and others of their 'Opinion, who were lately burned, were good 'Chriſtian Men, and did preach the true Doctrine

'of

'of Chriſt, as he believeth; and he ſaith, that they 'did ſhed their Blood in the ſame Doctrine, which 'was by the Power of God, as he ſaith and be-'lieveth.'

AND being further examined, ſaith, 'That ſince 'the Queen's Coronation, he hath had the Bible and 'Pſalter in *Engliſh* read divers times in his Houſe at '*Brighthampſted*; and likewiſe ſince his coming to '*Newgate*, but the Keeper hearing thereof, did take 'them away. And he alſo ſaith, that about twelve 'Months now paſt, he had the *Engliſh* Proceſſion or 'Litany ſaid in his Houſe, with other *Engliſh* Pray-'ers.

'AND he further ſaith, That *Thomas Iveſon*, *John* '*Launder*, and *William Veiſſy*, being Priſoners with 'him in *Newgate*, were taken with this Examinant 'in his Houſe at *Brighthampſted*, as they were hear-'ing the Goſpel read in *Engliſh*, a little before *Allhal-'lontide* laſt paſt, and being examined by the Coun-'cil, were committed by them to the Priſon of *New-'gate* in *London*.'

UPON *Monday* the 10th of *June*, 1555. *John Launder* and *Dirick Carver*, were brought into the Conſiſtory, where their Confeſſions were read, and they aſked ſeverally if they would ſtand to the ſame; which they ſaid they would: And ſo Sentence of Condemnation was pronounced againſt them; and *Dirick Carver* was carried to *Lewes* in *Suſſex* to his Execution.

IT is obſervable that the ſaid *Dirick Carver* by his great Induſtry learned to read *Engliſh* while he was in Priſon, which he could not do before.

WHEN he was brought to *Lewes*, the People called to him, *Beſeeching God to ſtrengthen him in the Faith of Jeſus Chriſt*. He thanked them, and prayed God to ſtrengthen him in the like Faith. When he came to the Sign of the *Star*, the People drew near to him, and the Sheriff ſaid, that he had found him a faithful Man in his Anſwers.

WHEN

WHEN he came to the Stake, he kneeled down, and ſaid his Prayers; then his Book was thrown into the Barrel which was ſet by the Stake for him; and he ſtript himſelf, and went into the ſame Barrel, and he took up the Book and threw it among the People; and the Sheriff commanded it to be thrown back again.

THEN *Dirick* ſpake to the People to this effect; 'Dear Brethren and Siſters, bear witneſs that I am 'come to ſeal with my Blood Chriſt's Goſpel, be-'cauſe I know that it is true. It is not unknown to 'you all, that the Goſpel hath been truly preached to 'you here in *Lewes*, and in all Places in *England*, 'and now it is not ſo preached; and becauſe I will 'not here deny God's Goſpel, and be obedient to 'Man's Laws, I am condemned to die.

'DEAR Brethren and Siſters, as many of you as 'do believe in the Father, Son, and Holy Ghoſt un-'to eternal Life, ſee ye do the Works appertaining to 'the ſame Faith; and as many of you as do believe 'on the Pope of *Rome*, or any of his Laws, which 'he ſets forth in theſe Days, you do believe to your 'Condemnation.'

IMMEDIATELY the Sheriff ſaid, If thou doſt not believe in the Pope, thou art damn'd Body and Soul. And he alſo ſaid, Speak to thy God to deliver thee now, or to ſtrike me down for an Example to the People. But good *Dirick* ſaid, The Lord forgive you your Sayings.

THEN he ſpake again to the People with a loud Voice, ſaying, 'All you that I have offended by 'word or deed, I aſk you forgiveneſs for the Lord's 'ſake; and I heartily forgive all you that have of-'fended me in thought, word, or deed.'

AND then he prayed, O Lord my God, thou haſt 'written, *He that will not forſake Wife, Children, 'Houſe, and all that ever he hath, and take up the 'Croſs and follow thee, is not worthy of thee.* But 'thou, Lord, knoweſt that I have forſaken all to

'come unto thee. Lord have mercy on me, for 'unto thee I commend my Spirit, and my Soul doth 'rejoice in thee.'

THESE were his laſt words before the Fire was put to him. And afterwards when the Fire came to him, he cried, *O Lord have mercy on me*; and ſprang up in the Fire, calling upon the name of Jeſus, and ſo ended his Life.

The LIFE *of* THOMAS IVESON.

THOMAS Iveſon of *Godſtone* in the County of *Surry*, Carpenter, was apprehended in the Houſe of *Dirick Carver* at *Brighthampſted*, by *Edward Gage*, Gentleman, and ſent to the Biſhop of *London*, and by him committed to *Newgate*; and afterwards examined by the Biſhop at his Palace, and alſo in the Conſiſtory-Court of *London*, upon divers Articles objected againſt him, *viz.*

1. *As that the Faith, Religion, and Adminiſtration of Sacraments, which is now believed, uſed, taught, and ſet forth in this our Church of* England, *is not agreeable to the Truth and Faith of Chriſt, nor with the Faith of the Catholick and Univerſal Church of Chriſt.*

2. *Concerning the Sacrament of the Altar, he believeth that it is a very Idol, and deteſtable before God as it is now miniſtred.*

3. *That the Maſs is naught, and not of the Inſtitution of Chriſt, but that it is of Man's Invention.*

AND it being demanded of him, If any thing in the Maſs be good? He ſaid, he would anſwer no further.

4. *That he had not received the Sacrament of the Altar ſince it has been miniſtred as now it is in* England, *neither was he confeſſed at any time within theſe ſeven Years, nor hath he heard Maſs within the ſaid time.*

5. *That*

5. *That Auricular Confeſſion is not neceſſary to be made to a Prieſt; for he cannot forgive, nor abſolve him from his Sins.*

6. *Concerning the Sacrament of Baptiſm, that it is a Sign and Token of Chriſt as Circumciſion was, and no otherwiſe; and he believeth that his Sins are not waſhed away thereby, but only his Body waſhed; for his Sins be waſhed away only by Chriſt's Blood.*

7. *That there is in the Catholick Church of Chriſt only two Sacraments, that is to ſay, the Sacrament of Baptiſm and the Sacrament of the Supper of the Lord, and no more; which are not rightly uſed at this preſent time in* England, *and therefore are unprofitable.*

8. *He believeth that all the Ceremonies now uſed in this Church of* England, *are vain, ſuperfluous, ſuperſtitious, and naught.*

FURTHERMORE, the ſaid *Thomas Iveſon* being earneſtly travailed withal to recant, ſaid thus, 'I would 'not recant and forſake mine Opinion and Belief for 'all the Goods in *London*. I do appeal to God's 'Mercy, and will be none of your Church, nor ſubmit myſelf to the ſame; and that I have ſaid I will 'ſay again. And if there came an Angel from 'Heaven to teach me any other Doctrine than that 'which I now hold, I would not believe him.'

WHICH Anſwer being thus made, he was condemned as an Heretick, and committed to the Secular Power, and ſent to *Chicheſter* in *Suſſex*, and there burned in *July*, 1555. he perſevering conſtantly in his ſaid Faith to the end.

The LIVES *of* JOHN DEULY, *Gentleman*, JOHN NEWMAN, *Pewterer, both of* Maidſton *in* Kent; *and* PATRICK PACKINGHAM; *Martyrs.*

THE aboveſaid *John Deuly*, Gentleman, and *John Newman*, Pewterer, as they travelled into

Eſſex, where they had been to viſit ſome Friends, were accidentally met by *Edmund Tyrrell*, Eſq; and Juſtice of the Peace of the ſaid County: and at the firſt ſight of them, (as himſelf after ſaid) he ſuſpected them for Hereticks, and upon that Suſpicion cauſed them to be preſently apprehended and ſearched, and found with Mr. *Deuly* a Confeſſion of Faith in writing concerning the Sacrament of Chriſt's Body and Blood, and alſo certain Notes collected out of the Holy Scriptures, which Mr. *Tyrrell* took from him; and he ſent the ſaid *Deuly* and *Newman* to the Queen's Council in *London*, and ſent the Papers he found, and alſo a Letter with them.

WHEN they were brought before the Council, they perſuaded them to obey the Queen's Laws; but not prevailing with them, they ſent them to *Bonner* Biſhop of *London*, to try what he could do with them.

AND upon the 28th of *June*, 1555. the Biſhop cauſed the ſaid *Deuly* and *Newman*, with one *Patrick Packingham*, to be brought to him into his Chamber, at his Palace in *London*. And there he examined them upon their Confeſſions, which *Tyrrell* had found about them, and alſo objected other Articles to them of his own.

To the which they all anſwered to the ſame effect. But *Deuly* anſwered more largely than the other two: And *Packingham* had an Article objected to him which was not to the reſt.

THIS done, the Biſhop uſed his accuſtomed Perſuaſions; to which *Deuly* ſaid, God ſave me from your Counſel, and keep me in the mind I am in; for that which you count Hereſy, I take to be the Truth. And thereupon they were commanded to appear in the Biſhop's Conſiſtory-Court, *July* the 5th, in the Afternoon; where the following Articles were jointly and ſeverally objected againſt them.

1. *That they were now in the Dioceſs of* London, *and of the Juriſdiction of the Biſhop of* London.

'THIS (they ſaid) was true.

2. *They have not believed, nor do believe that there is a Catholick Church of Chriſt here on earth.*

To this Article they anſwer each of them, 'That 'it is not true: For they did believe the Holy Ca-'tholick Church, which is builded upon the Foun-'dation of the Prophets and Apoſtles, Chriſt being 'the Head; which Holy Church is the Congregati-'on of faithful People diſperſed through the whole 'World: and where two or three are gathered to-'gether in Chriſt's name, they are the Members of 'the ſaid Holy Catholick Church which is diſperſed 'through the World; the which Church doth preach 'God's Word truly, and doth alſo miniſter the two 'Sacraments, Baptiſm and the Supper of the Lord, 'according to his bleſſed Word.'

3. *That each of them hath not believed, nor doth believe, that this Church of* England *is any Part or Member of the ſaid Catholick Church.*

To this third Article they each of them anſwer, 'That they do believe that this Church of *England* 'uſing the Faith and Religion that is now uſed, is no 'Part or Member of the aforeſaid Holy Catholick 'Church, but is the Church of Antichriſt, the Biſhop 'of *Rome* being the Head thereof: for it is plain that 'they have altered the Teſtament of God, and ſet up 'a Teſtament of their own deviſing, full of Blaſphe-'my and Lies: For Chriſt's Teſtament is, *That he 'would have all things done to the edifying of the Peo-'ple*; as it appeareth when he taught them to pray, '*Matt.* 6. and alſo it appeareth by St. *Paul*, 1 *Cor.* '14. for he ſaith, *That he that propheſieth, ſpeaketh 'to Men for their Edification. He that ſpeaketh with 'an unknown Tongue, profiteth himſelf; but he that 'propheſieth, edifieth the Church.* Alſo he ſaith, '*Even ſo likewiſe, when ye ſpeak with Tongues, except 'ye ſpeak words of Signification, how ſhall it be under-*

'*ſtood*

'ſtood what is ſpoken? for ye ſpeak in the Air; that 'is, in vain. Alſo he ſaith, *Let all things be done to* 'Edification.'

'AND it is written, *Pſalm* 46. *God is King of all* 'the Earth, *O ſing ye praiſes unto him with underſtand-* 'ing. So that it doth appear that this Church of '*England*, as now uſed, is not builded upon Chriſt, 'nor the Prophets and Apoſtles, if St. *Paul*'s words, 'and the *Pſalms* be true.'

4. *That you have believed and do believe, that the Maſs now uſed in the Church of* England, *is naught, and full of Idolatry, and evil, and plain againſt God's Word; and you have not heard it, nor will hear it.*

To this fourth Article they anſwer, 'That they do 'believe that the Maſs now uſed in the Realm of '*England* is naught, and abominable Idolatry, and 'Blaſphemy againſt God's Word: for Chriſt in his 'Holy Supper inſtituted the Sacrament of Bread and 'Wine to be eaten together in Remembrance of his 'Death, till he come; and not to have them wor-'ſhipped, and make an Idol of them: For God will 'not be worſhipped in his Creatures, but we ought 'to give him Praiſe for his Creatures, which he hath 'created for us. So it appeareth by his Command-'ment, that we ought not to worſhip the Sacrament 'of Bread and Wine, for it is plain Idolatry. For he 'ſaith, *Ye ſaw no Similitude, therefore thou ſhalt not* 'bow down to them, *nor worſhip them.* I pray you, 'what do you call kneeling down, holding up the 'Hands, knocking of the Breaſt, putting off the 'Cap, and making Courteſy, with other Superſtiti-'ons? You will make Men be ſo blind, as to think 'this is no Worſhip.'

'BUT perhaps you will ſay, you do not worſhip 'the Bread and Wine, but Chriſt's Body, which was 'born of the Virgin *Mary*, contained under the Form 'of Bread and Wine: But that is a very Lye; for 'Chriſt's Body, which was born of the Virgin *Mary*, 'is in Heaven, if St. *Paul*'s Words be true, as un-

'doubtedly

'doubtedly they are. For he ſaith, *Heb.* 10. *But this Man, after he had offered one Sacrifice for Sins, is ſet down for ever at the right hand of God, expecting till his Enemies be made his Footſtool.* And Chriſt ſaid to his Diſciples, *I came forth from the Father, and am come into the World: and again, I leave the World, and go to the Father.* Theſe, and many more Places of Holy Scripture, prove plainly, to them that have Ears to hear, that Chriſt's Body that was born of the Virgin *Mary*, is in Heaven, and not in the Sacramental Bread and Wine; and therefore it is Idolatry to worſhip them.'

5. *That you have believed and do believe, that Auricular Confeſſion, uſed now in this Realm of* England, *is not good, but contrary to God's Word.*

'To this fifth Article they anſwer affirmatively, and believe it not good as it is now uſed in the Realm of *England*.'

6. *That you have believed and do believe, that Abſolution given by the Prieſt hearing Confeſſion, is not good, nor allowable by God's Word, but contrary to the ſame.*

'To this they anſwer, That Remiſſion of Sins is only to be obtained from God, through the Blood of Jeſus Chriſt.'

7. *That you have believed and do believe, that Chriſtening of Children as it is uſed in the Church of* England, *is not good, nor allowable by God's Word, but againſt it. Likewiſe confirming of Children, giving of Orders, ſaying Mattens and Even-ſong, Anointing or Oiling of ſick Perſons, making Holy Bread and Holy Water, with other Rites of the Church.*

'To this ſeventh Article they anſwer, That Chriſtening of Children, or the Sacrament of Baptiſm, is altered and changed; for *John* Baptiſt uſed nothing but preaching of the Word, and Water; as it appears when Chriſt requir'd to be baptized of him.

'AND the Queen of *Ethiopia*'s Servant ſaid to *Philip, See, here is Water! What doth hinder me to be baptized?*

'*baptized?* And *Philip* had preached to him before. 'We do not read that he aſked for any Cream, or 'Oil, or Spittle, or Wax, or Chriſm, or Salt; for 'it ſeems *Philip* had preached no ſuch things to him: 'for if he had, he would as well have aſked for them 'as for Water. Nor the Water was not conjured, 'but the ſame as it was before. And this is alſo to 'be ſaid of all the Ceremonies of your Church.'

8. *That you have believed and do believe, that there are but two Sacraments in Chriſt's Catholick Church; that is to ſay, the Sacrament of Baptiſm, and the Sacrament of the Altar.*

'To this eighth Article they anſwer ſhortly, That 'they believe no more, except ye will make the 'Rainbow a Sacrament; for there is no Sacrament 'but hath a Promiſe annexed to it.'

9. *That you have believed and do believe, that foraſmuch as Chriſt is aſcended up into Heaven, therefore the very Body of Chriſt is not in the Sacrament of the Altar.*

'To this Article they ſay they have already an-'ſwer'd.'

10. *That thou* Patrick Packingham, *being now of the Age of Twenty-one Years at leaſt, being within the Houſe of the Biſhop of* London *at St.* Paul's, *and by him brought into the great Chappel to hear Maſs there, the 23d of* June, 1555. *didſt irreverently ſtand in the ſaid Chappel, having thy Cap on thy Head during the time of Maſs; and didſt alſo refuſe Holy Water and Holy Bread at the Prieſt's Hands, there contemning and deſpiſing both the Maſs, and Holy Water, and Holy Bread.*

WHICH Article the ſaid *Patrick Packingham* acknowledg'd to be true.

Now upon the fifth of *July*, 1555. the Biſhop of *London* proceeded againſt the above-named *John Deuly*, *John Newman*, and *Patrick Packingham*, in his Conſiſtory-Court at St. *Paul's* Church, *London*, after the uſual Form; where after their Articles and Anſwers were

were publickly read, they were exhorted to go from the ſame; and both Promiſes and Threats were uſed by the Biſhop to try if he could prevail with them: but they continuing unmovable in the Conſtancy of their Faith and Profeſſion, the Biſhop gave Sentence againſt them, and condemned them as Hereticks, and delivered them into the Cuſtody of the Sheriffs of *London*, who kept them in Priſon until they were commanded by Writ to ſend them unto their ſeveral Places of Execution.

AND accordingly Mr. *John Deuly* was conveyed to *Uxbridge*, within fifteen Miles of *London*, *Auguſt* the 8th, 1555. to be burned. And being chained to the Stake, and the Flame burning round about him, he ſang a Pſalm.

THEN Dr. *Story*, a Prieſt, being there, commanded one of the Executioners to throw a Faggot at him, which he did, and hit him on the Face therewith, ſo that the Blood ran down, and he left ſinging, and clap'd both his Hands on his Face; which Dr. *Story* ſeeing, ſaid ſcoffingly to him that threw the Faggot, *Thou haſt ſpoiled a good old Song*. The ſaid *John Deuly*, being ſtill in the flaming Fire, ſtretched forth his Hands, and ſang again; and then yielded up his Spirit into the Hands of God.

UPON the 28th Day of the ſaid Month of *Auguſt*, in the ſaid Year 1555. *Patrick Packingham* was brought to the ſame Town of *Uxbridge*, and there burned alſo according to his Sentence.

AND *John Newman* above-mentioned was ſent down to *Saffron-Walden*, in *Eſſex*, and there burned the laſt Day of *Auguſt*, 1555.

The Condemnation of ſix Perſons at Canterbury.

IN the Month of *July*, 1555. *William Coker*, *William Hopper*, *Henry Lawrence*, *Richard Colliar*,

Richard Wright, and *William Steer*, all *Kentiſh* Men, were brought before Dr. *Richard Thornton*, Suffragan of *Canterbury*, and Biſhop of *Dover*, Dr. *Harpsfield*, Archdeacon, and *Richard Faucet*, *Robert Collins*, in the Spiritual Court of *Canterbury*, upon divers Articles, to the ſame purpoſe with thoſe formerly objected to Mr. *Bland*; to which they gave their reſpective Anſwers.

1. *WILLIAM Coker* ſaid, He would anſwer no otherwiſe than he had already anſwer'd. Being offered ſix Days reſpite to conſider with himſelf, he refuſed to take it; and ſo Sentence of Condemnation was read againſt him, *July* 11, 1555.

2. *WILLIAM Hopper* ſeemed at firſt to agree to the Faith and Determination of the Catholick Church: afterwards calling it better to mind, he conſtantly adhered to the Truth which before he had confeſſed, and ſo he was condemned *July* the 16th.

3. *HENRY Lawrence* was examined the 16th of *July*, and was put off to the 2d of *Auguſt*, and then anſwered as follows: Firſt, He denied Auricular Confeſſion. Secondly, He ſaid, that he had not, nor would receive the Sacrament of the Altar, becauſe the Order of the Holy Scripture (he ſaid) was changed in the Order of the ſaid Sacrament.

FURTHER, being charged for not putting off his Cap, when the Suffragan mentioned the Sacrament, and did Reverence to the ſame; he ſaid, There was no need for him to put off his Cap. And being oppoſed concerning the Verity of the Sacrament given to Chriſt's Diſciples, he affirmed, that even as Chriſt gave his very Body to his Diſciples, and confeſſed it to be the ſame, ſo likewiſe Chriſt himſelf ſaid, he was a Door, *&c.* Adding moreover, that as he had ſaid before, ſo he ſays ſtill, that the Sacrament of the Altar is an Idol, and no Remembrance of Chriſt's Paſſion; and contrary he knoweth not.

AT laſt, being required to put his Hand to his Anſwers, he wrote theſe Words under the Bill of Examination, *Ye are all of Antichriſt, and him ye follow:* And ſo his Hand was ſtay'd, that he wrote no further. And then Sentence was given againſt him, *Auguſt* 2.

4. *RICHARD Colliar* appeared the 16th of *Auguſt*, 1555. and being examined about the Sacrament of the Altar, (as the Papiſts term it) anſwered, That he did not believe there is the real and ſubſtantial Body of Chriſt, but only Bread and Wine; and that it is moſt abominable, moſt deteſtable, and moſt wicked, to believe otherwiſe. Upon which, Sentence of Condemnation was read againſt him the ſame day. Soon after he was condemned, he ſang a Pſalm; ſo that the Prieſts and Officers railed at him, ſaying, he was out of his Wits.

5. *RICHARD Wright* appearing at the ſaid Place, the ſaid 16th of *Auguſt*, the Judge required of him, What he believed of the real Preſence in the Sacrament? He anſwer'd, That as touching the Sacrament of the Altar and the Maſs, he ſaid he was aſhamed to ſpeak of it, or to name it: and he allowed it not, as it is now uſed in the Church. And ſo he was condemned.

6. *WILLIAM Steer* of *Aſhford*, appeared alſo the 16th of *Auguſt*, at the Chapter-Houſe at *Canterbury*, and was required to make anſwer to the Articles laid before him by the Judge. He ſaid, he ſhould command his Dogs, and not him; for that *Richard* of *Dover* had no Authority to ſit againſt him in Judgment. And he aſked where his Authority was. Then were ſhewed certain Bulls and Writings from *Rome*: But *William Steer* denied that to be of ſufficient force. The ſaid Suffragan ſaid alſo, that he had Authority from the Queen. But *William* ſaid, That *Thomas Cranmer* Archbiſhop of *Canterbury*, now in Priſon, was his Dioceſan; and required of the ſaid *Richard* of *Dover*, to ſhew Authority from the ſaid

Archbiſhop, or elſe he denied his Authority as inſufficient.

AND as to the Sacrament of the Altar, he found it not in the Holy Scripture, and ſo he would not anſwer thereunto.

AND when the Judge put off his Cap at the mention of the Sacrament, *William* told him, he need not reverence that matter ſo highly. Then he called the Judge a bloody Man, for giving Sentence againſt him.

So theſe ſix innocent Men were condemned for profeſſing the Truth, by the Suffragan, the Archdeacon, Mr. *Faucet*, and Mr. *Collins*, and delivered to the Secular Power, who faſtened them to three Stakes, and burned them all together in one Fire at *Canterbury*, about the 31ſt of *Auguſt*, 1555. where they freely yielded up their Lives as a Sacrifice to God, in teſtimony of the Truth of the Goſpel of Chriſt.

ONE *William Hook* was burned in the City of *Chicheſter* upon the ſame account, about the 31ſt of *Auguſt*, 1555. but the Particulars of his Examination and Condemnation are not come to hand.

The LIFE *of* GEORGE TANKEKFIELD, *Martyr.*

GEORGE *Tankerfield* of *London*, aged twenty-eight Years, was a zealous Papiſt until the Beginning of Queen *Mary*'s Reign, when the Cruelty which he ſaw exerciſed by the Papiſts upon ſuch as profeſſed the true Religion of Chriſt, in oppoſition to the Errors and Superſtitions of the Church of *Rome*, turned his Heart againſt them. Then he read diligently the New Teſtament, which brought him to the Knowledge of the Truth. And he prayed earneſtly to God to direct him in the right way; and God heard his Prayer, and he became continually more confirmed

confirmed in the Knowledge of the Goſpel, and more averſe to the Corruptions of the *Romiſh* Church, and ſhewed his diſlike thereof to his Friends, whom he exhorted to turn to the Truth.

AND this cauſed him to be taken notice of, and raiſed him Adverſaries among thoſe that were zealous for reſtoring Popery; ſo that Sir *Roger Cholmley* and Dr. *Martin*, the Queen's Commiſſioners for Eccleſiaſtical Affairs, ſent one *Beard*, a Yeoman of the Guard, to *Tankerfield*'s Houſe, to apprehend him. When *Beard* came there, he was not at home; but *Tankerfield*'s Wife ſeeing *Beard* in good Apparel, and pretending he came to fetch her Huſband to dreſs a Banquet at the Lord *Paget*'s Houſe, ſhe ſent to ſeek for her Huſband, who was walked into the Fields to take the Air, being but newly recovered from a Fit of Sickneſs, and told him who ſent for him to dreſs a Banquet. A Banquet, Woman! (ſays *Tankard* to his Wife) It is ſuch a Banquet as will not be pleaſing to the Fleſh. So when he came home, he found *Beard*, and he knew him, and miſtruſted his deſign; and when his Wife perceived the Matter, ſhe took a Spit and had run *Beard* through, had ſhe not been prevented by the Conſtable of St. *Dunſtan*'s in the *Weſt*, whom *Beard* had brought thither with him. Thus was *Tankerfield* brought to *Newgate* by the Conſtable, and there left Priſoner, in *February*, 1555. Afterwards he was brought and examined divers times before Biſhop *Bonner* of *London* and others, where divers Articles and Matters were objected againſt him; to which he made notable Anſwers.

BUT he was chiefly required to tell his Mind and Opinion about Auricular Confeſſion, the Popiſh Sacrament of the Altar, and the Maſs.

To the firſt he ſaid, 'He had not been confeſſed to 'any Prieſt for five Years paſt, nor to any other, but 'only to God. And further ſaid, that he would not 'be confeſſed to any Prieſt hereafter, becauſe he found

'it

'it not in Chriſt's Book, and he took it only for a 'Counſel.'

2. As concerning the Sacrament, (commonly called in *England* the Sacrament of the Altar) he confeſſed, 'That he did not believe that in the ſaid Sa-'cramen there is the real Body and Blood of Chriſt, 'becauſe that the Body of Chriſt is aſcended into 'Heaven, and there doth ſit at the right hand of 'God the Father.'

3. HE ſaid, 'That the Maſs now uſed in the 'Church of *England* was naught, and full of Idola-'try and Abomination, and againſt the Word of 'God. Affirming alſo, that there are but two Sa-'craments in the Church of Chriſt, Baptiſm and the 'Supper of the Lord.' And to theſe Aſſertions (he ſaid) he would ſtand, and did ſo unto the end.

THEN the Biſhop exhorted him with many words to revoke his Opinions, which he called damnable and heretical. But *Tankerfield* reſiſted all the Biſhop's Perſuaſions, and ſaid, I will not forſake my Opinions (my Lord) except you can repel them by Scripture; and I care not for your Divinity, for you condemn all Men, and prove nothing againſt them. Then the Biſhop uſed many fair words to convert him. But *Tankerfield* boldly anſwered, That the Church whereof the Pope is the ſupreme Head, is no part of Chriſt's Catholick Church: And pointing to the Biſhop, he ſaid, Good People beware of him, and ſuch as he is, for theſe be they that deceive you.

THEN the Biſhop finding he could prevail nothing with him, proceeded to read the Sentence of Condemnation againſt him, and delivered him to the Secular Power.

AND ſo this Servant of God, *George Tankerfield*, was ſent to *St. Alban's* in *Hertfordſhire*, and there with much Patience and Conſtancy ended his Life in the Fire, for the Teſtimony of the Truth, *Auguſt* the 26th, 1555.

The

The LIFE *of* ELIZABETH WARNE, *Widow, and Martyr.*

ELIZABETH *Warne*, late Wife of *John Warne*, Upholſterer, (who was burned in *Smithfield* ſome time before) was apprehended in a Houſe in *Bow* Church-Yard in *London*, in company of divers others, who were met together to Prayer; and was ſent to the Compter, *January* the 1ſt, where ſhe continued to the 11th of *June*, and then ſhe was ſent to *Newgate*, where ſhe remained till the 2d of *July*, and then the Queen's Commiſſioners ſent her to Biſhop *Bonner*; and upon the 6th of *July*, the Biſhop cauſed her and other Priſoners to be examined on divers Articles propoſed to them. But the chief thing objected to her, was her not believing the corporal Preſence of Chriſt's Body and Blood in the Sacrament of the Altar. She was alſo accuſed for not coming to Church, for ſpeaking againſt the Maſs, and for deſpiſing the Ceremonies of the Church, *&c.*

SHE was divers times before the Biſhop, and by him often exhorted to recant her Opinions. But ſhe ſaid, Do what ye will with me; for if Chriſt was in an Error, then I am in an Error. Upon which Anſwer ſhe was condemned as an Heretick, *July* the 12th, and delivered to the Sheriffs of *London*, who in the Month of *Auguſt*, 1555. carried her to *Stratford-Bow* near *London*, where ſhe was burned to Aſhes, for the Teſtimony of the Truth, as her Huſband had been not long before her.

The LIFE *of* ROBERT SMITH.

THIS *Robert Smith* was a tall and ſlender Perſon, active in Buſineſs, and ſerved Sir *Thomas Smith*

Smith Provoſt of *Eaton-College*, who gave him a Clerkſhip of 10*l. per Annum*; he delighted in Painting, which he practiſed more for Pleaſure than Gain.

IN Religion he was fervent, when he came to underſtand the Truth, in which he was much confirmed by the preaching and reading of Mr. *Turner*, and others, at *Windſor*.

BUT upon Queen *Mary*'s coming to the Crown, Mr. *Smith* was deprived of his Clerkſhip by the Viſitors; and not long after ſent up a Priſoner to *Bonner* Biſhop of *London*, and committed to *Newgate*. He was ſeveral times brought before the Biſhop at his Palace in *London*, and there examined by him, and others.

AT his firſt coming, the Biſhop aſked him, How long it was ſince he was confeſſed to a Prieſt? *Smith* anſwered, Never ſince I had Years of Diſcretion, for I never ſaw it needful, nor commanded of God, to come and ſhew my Faults to any of that ſinful Number whom ye call Prieſts.

THEN the Biſhop aſked him, How long ago it was ſince he received the Sacrament of the Altar, and what his Opinion was of the ſame? *Smith* replied, I never received the ſame ſince I was of Years of Diſcretion, nor never will by God's Grace; neither do I eſteem the ſame in any point, becauſe it is not God's Ordinance, neither in name nor in uſage, but rather is ſet and erected to mock God withal.

Do ye not believe, ſaid the Biſhop, that it is the very Body of Chriſt, that was born of the Virgin *Mary*, naturally, ſubſtantially, and really, after the Words of Conſecration.

SMITH ſaid, I told you before that it was none of God's Ordinance, as ye uſe it; then much leſs can it be God, or any part of his Subſtance, but only Bread and Wine erected to the uſe aforeſaid.

YET nevertheleſs, if ye can prove it to be the Body ye ſpeak of, by the Word of God, I will believe it;

it; if not, I will, as I do, account it a deteſtable Idol; not God, but contrary to God and Truth.

THEN the Biſhop was in a Paſſion for a while; but being cooler, he ſaid to *Smith*, If he would go and be confeſs'd, he would tear the Paper of his Examination in pieces.

BUT another Perſon being brought to be examined, *Smith* came down from the Biſhop's Chamber into the Garden for a while.

WHEN he came again to the Biſhop, he aſked him his Opinion of the Catholick Church, and whether he believed there was one upon Earth?

SMITH ſaid, I believe there is one Catholick Church, or faithful Congregation, *Which* (as the Apoſtle ſaith) *is builded upon the Prophets and Apoſtles, Chriſt Jeſus being the chief Corner-Stone.* Which Church in all her Words and Works maintaineth the Word, and bringeth the ſame for her Authority, and without it doth nothing, nor ought to do; of which Church, I am aſſured, I am by Grace made a Member.

HE was alſo examined about Holy Bread and Holy Water, and other Ceremonies of the Church; which he allowed not: And his Anſwers were noted by the Biſhop; before whom he was brought four times, and much Diſcourſe paſſed between them: but *Smith* continued firm in his Opinions. So at laſt he was publickly examined by the Biſhop and his Doctors in the Conſiſtory-Court, where the Lord Mayor and Sheriffs were preſent; and his Articles and Confeſſions were publickly read, and he perſiſted in his Faith and Opinions.

THE Biſhop then began to read the Sentence of Condemnation againſt him, *In Dei nomine*, (that is, *In the Name of God.*) To which *Smith* ſaid, That he began in a wrong Name; requiring where he learned in Scripture to give Sentence of Death againſt any Man for Conſcience ſake. But the Biſhop read on to the end, and then ſaid, Away with him.

THEN *Smith* ſaid to my Lord Mayor, Is it not enough for you, my Lord Mayor, and ye that are the Sheriffs, that ye have left the ſtrait way of the Lord, but that ye muſt condemn Chriſt cauſeleſly?

BUT the Sheriff and Biſhop ſaid, Away with him.

WELL, good Friends, ſaid Mr. *Smith*, ye have ſeen and heard the great wrong that we have received this day; and ye are all Records, that we have deſired the Probation of our Cauſe by God's Book, and it hath not been granted; but we are condemned, and our Cauſe not heard. Nevertheleſs, my Lord Mayor, foraſmuch as ye have here exerciſed God's Sword cauſeleſly, and will not hear the Right of the Poor, I commit my Cauſe to Almighty God, that will judge all Men according to Right; before whom both we and you ſhall ſtand without reſpect of Authority: And there will I ſtand in the right, and have true Judgment to your great Confuſion, except ye repent; which the Lord grant you to do, if it be his Will.

AND then Mr. *Smith*, and the reſt of his Brethren who were condemned, were carried back to *Newgate*, *July* the 12th, 1555.

UPON the eighth Day of *Auguſt* following, the ſaid *Robert Smith*, as a valiant Martyr of Chriſt, was burned at the Town of *Uxbridge*, fifteen Miles from *London*; and being at the Stake, he exhorted the People that were about him, and wiſhed them to think well of his Cauſe, and not to doubt, but that his Body dying in that Quarrel, ſhould riſe again to Life. And I doubt not (ſaid he) but that God will ſhew you ſome Token thereof. At length, he being well nigh half burned, and all black with the Fire, and cluſtered together as in a Lump, like a black Coal, all Men thinking him dead, he ſuddenly roſe upright before all the People, lifting up the Stumps of his Arms, clapped the ſame together, diſcovering a joyful Heart to them; and ſo bending down again, and hanging over the Fire, he ſlept in the Lord, and ended this mortal Life.

The

The LIFE *of* WILLIAM HALE.

WILLIAM HALE of *Thorpe* in the County of *Eſſex*, was ſent up to *London* by Sir *Nicholas Hare*, and examined and proceſſed by Biſhop *Bonner*, in his Conſiſtory-Court, upon the ſame Articles with *Robert Smith* and others before-mentioned, and with them condemned upon the ſame account, *July* the 12th, 1555.

AT his Condemnation, he ſaid to the People, *Beware of this Idolater*, pointing to the Biſhop of *London*; and ſo he was delivered to the Sheriffs, and carried to *Barnet*, within ten Miles of *London*, at the latter end of *Auguſt*, where his Body was conſumed by Fire, and he yielded his Soul into the hands of Jeſus Chriſt, his only Saviour and Redeemer.

The LIFE *of the Rev. Mr.* ROBERT SAMUEL, *Miniſter of* Barfold *in* Suffolk.

THE Rev. Mr. *Robert Samuel*, was in the Days of pious King *Edward*, a very godly and faithful Preacher of the pure Goſpel. He was Miniſter at *Barfold* in *Suffolk*, where with indefatigable Induſtry and Succeſs he taught the Flock which the Lord had committed to his Charge, ſo long as the Time would ſuffer him to do his Duty.

AT laſt being removed from the Miniſtry and turned out of his living; (as divers other good paſtors at that time were) and though he could not avoid the raging Violence of the Times, yet he could not relinquiſh the Care he had for his dear Flock; and therefore when he durſt not teach them publickly, he redoubled his Diligence in private Inſtruction; till

the Queen commanded the Commiſſioners to publiſh an Order, That all Prieſts who had been married in King *Edward*'s Days ſhould put away their Wives, and be compelled again to their Chaſtity (as their hypocritical Term was) and ſingle Life.

THIS Decree Mr. *Samuel* would by no means agree to, becauſe he knew it to be manifeſtly wicked and abominable; and determining with himſelf that God's laws were not to be broken for man's traditions, he ſtill kept his Wife at *Ipſwich*, and at the ſame Time diligently taught and inſtructed thoſe that were about him, as he found Opportunity. At laſt one Mr. *Foſter* (a Juſtice) having intelligence hereof, and being a great Perſecutor himſelf in thoſe Parts, he ſpared neither Time nor Pains till he procured his Deſtruction; to which end he ordered his Catchpoles to lie in wait for him at *Ipſwich*, that whenever he came to his Wife they might apprehend him, and carry him to Priſon.

AT laſt they found him at home with his wife; and notice was immediately given to the Officer, who came to the Houſe, and beſet it with a great Number of his Aſſiſtants; and ſo they took him in the Night, becauſe they durſt not do it in the Day-time for fear of the People, though the good Man did not attempt to make the leaſt Reſiſtance, but quietly reſigned himſelf into their Hands. Having thus caught him, they put him into *Ipſwich* Goal, where he pleaſantly ſpent his time among many of his pious brethren, ſo long as he was permitted to continue there.

BUT he had not been there long before he was carried (through the Malice of his wicked Adverſaries) to *Norwich*, where Dr. *Hopton*, the barbarous Biſhop of that Dioceſs, or Dr. *Dunnings* his Chancellor, exerciſed intolerable Cruelty upon him. Among all the inhuman Wretches at that time in the whole Nation, not one could be compared for cruelty, with theſe two Tyrants. The other Tyrants would be content with Impriſonment and Death; but theſe

were

were infamous for new-invented Tortures; inſomuch that many poor Souls, who could not bear their helliſh Inventions, were perverted, and brought to deny the Truth, contrary to their Conſciences, while others were driven quite out of their Senſes by ſuch exceſſive Miſeries.

IN order to bring him to recant, as they had done others, they kept him in a very cloſe Priſon, where he was chained up to a great Poſt, in ſuch a Manner, that ſtanding only on tip-toe, he was forced to ſtay the whole Weight of his Body thereby.

AND in order to aggravate this Torment, they kept him without Meat and Drink, and almoſt ſtarved with Hunger and Thirſt, by allowing him no more than two mouthfuls of bread, and three ſpoonfuls of Water each Day; which was deſigned only to keep him alive till they could invent farther Torments, to weary him out.

O WORTHY conſtancy of the Martyr! O mercileſs Hearts of Papiſts, worthy to be complained of, and accuſed before God and Nature! O the wonderful Strength of Chriſt in his Members!

WHOSE heart, though it be as hard as an adamant Rock, can avoid relenting, to hear of ſuch Barbarities as God's dear and harmleſs Children are exerciſed with? How often would he have drank his own Water; but his Body was ſo dried up by long emptineſs that he could not make one ſingle drop.

AT laſt, when he was brought forth to be burnt, which was but a trifle in compariſon to the Pains he had ſuffered, there were ſeveral that heard him declare what ſtrange things had happened unto him during the Time of his Impriſonment: to wit, that after he had been famiſhed, or pined with Hunger two or three Days together, he then fell into a Sleep, or as it were into a ſlumber, at which time one cloathed all in white ſeemed to ſtand before him, who gave him comfort in theſe following words;

"*Samuel, Samuel*, be of good chear, and take a good Heart unto thee, for after this Day ſhalt thou never be hungry nor thirſty."

WHICH came to paſs accordingly, for ſoon after he was burned; and from that time till he ſuffered he felt neither Hunger nor Thirſt. And this he ſaid he declared that all People might admire the wonderful Work of God.

HE alſo reported another Viſion that was diſcovered to him in his ſleep, which was, that he ſaw three Ladders raiſed up towards Heaven, and one of them was taller than the others; but ſoon after they all three joined in one. This he looked upon as an indubitable Revelation of his own death, and alſo of the Martyrdom of two godly Women who ſuffered in the ſame Town ſoon after.

As this pious Martyr was going to the Stake, a certain Maid came, who took him about the Neck and kiſſed him, which being obſerved by the blood-thirſty Papiſts, the next Day great ſearch was made for her, in order to bring her to the Stake; but ſhe happily hid herſelf, and eſcaped their cruel Hands; and ſhe kept herſelf concealed in the Town for a great while after. But, though this young Woman eſcaped their Cruelty in a miraculous Way, as it were; yet two of her dear and faithful Companions were caught in the Snare; the one was Wife to a Brewer, and the other to a Shoemaker; but both now eſpouſed to Chriſt.

THIS aforeſaid Maid (whoſe Name was *Roſe Nottingham*) was intimately acquainted with theſe two grave and pious Matrons; and on a particular Time, ſhe endeavoured to perſuade one of them, as ſhe found ſhe could not endure the Queen's rigorous Proceedings, to fly while ſhe had opportunity. But the good Woman made her an Anſwer to this effect; I know well enough, ſaid ſhe, that it is lawful to fly, which Remedy you may uſe if you pleaſe. But my caſe

Caſe is otherwiſe; I am tied to an Huſband, and have young Children at home; and then I know not how my Huſband, being an unawakened Man, will take my departure from him; therefore for the Love of Chriſt and his truth, I am reſolved to ſtand to the Extremity of the Matter.

AND therefore the very next Day after the Burning of Mr. *Saunuel*, theſe good wives were apprehended, and put into Priſon. But the Tenderneſs of their Sex rendered the Hardſhips of a Priſon very ſevere to them, and more eſpecially to the Brewer's Wife (who probably might be a tender Gentlewoman) and threw her into great Agonies of Mind. But her kind and faithful Saviour ſtood by her, and did not fail to help her when ſhe was in this diſtreſs. At length they both ſuffered Matyrdom with a chriſtian Courage.

AND doubtleſs theſe were thoſe two Ladders, which, being joined to the third, Mr. *Samuel* ſaw in the viſion. This bleſſed Martyr (Mr. *Robert Samuel*) ſuffered on the 31ſt of *Auguſt*, 1555.

IT was reported by ſome of the Spectators, that his body did ſhine in the Fire as bright as new tried Silver.

Now we have brought this bleſſed Martyr to his glorious end, and have ſeen him ſafely landed in eternal bliſs; we ſhall now produce an excellent Letter of his own Writing, which may ſome time hereafter adminiſter Comfort and Conſolation to thoſe whom the ſame LORD may call to bear witneſs to his everlaſting Truth. The Contents of which Letter are in the following Words.

A MAN knoweth not his Time, but as a Fiſh is taken with the Angle, and as the Birds are caught with the Snare; ſo are Men caught and taken in the perilous Time when it cometh upon them. The Time cometh; the Day draweth near, *Ezek.* 7. Better it were to die (as the Preacher ſaith) than to live and ſee the miſerable Works which are done under

der the Sun; ſuch ſudden and ſtrange mutation, ſuch woful, heinous, and lamentable diviſions, ſo faſt approach, and none, or very few thoroughly repent.

ALAS, for this ſinful Nation, a People of great Iniquity, and ſeed of Ungraciouſneſs, corrupting their Ways. They have forſaken the Lord; they have provoked the Holy One of Iſrael to anger, and are gone backward. Who now liveth not in ſuch ſecurity and reſt as though all dangers were all clean overpaſt? Who now blindeth and buffeteth not Chriſt, which ſeeth me, and ſeeth me not? Yea, who liveth not now in ſuch Felicity, worldly Pleaſures and Joys, wholly ſeeking the World, providing, and craftily ſhifting for the earthly Clod and carnal Appetite, as though Sin were clean forgotten, overthrown, and devoured? Like hoggiſh *Gergeſites*, now are we more afraid and aſhamed of Chriſt our Meſſias, fearing the Loſs of our filthy Pigs, I mean our tranſitory Goods, and diſquieting our ſinful and mortal Bodies in this ſhort, uncertain, and miſerable Life, than of a Legion of Devils, ſeducing and driving us from hearing, reading, and believing Chriſt, God's eternal Son; and his Word, the Power to ſave our Souls, unto vanities, lies and fables, and to this bewitching World.

O PERILLOUS abundance of Goods, too much ſaturity of Meats, wealth and quietneſs, which deſtroyed with ſo many Souls, thoſe goodly Cities, *Sodom* and *Gomorrah*! *Jeroboam*, ſo long as he was but a poor Man, not yet advanced to his dignity, lived in the Laws of God, and without reprehenſion; but brought once to wealth and a proſperous State, he became a wicked and moſt ſhameful Idolater. And what made the covetous young Man ſo loth to follow Chriſt, when he was bidden to forſake, but worldly wealth which he then enjoyed? Wo be unto theſe falſe illuſions of the World, baits of Perdition, hooks of the Devil, which have ſo ſhamefully deceived and ſeduced

full

full many from the right Path unto the Lord, into the High-ways of Confuſion and perpetual Perdition.

WE might now worthily, dear Chriſtians, lament and bewail our heavy eſtate, miſerable Condition, and ſorrowful chance: Yes, I ſay, we might well accuſe ourſelves, and with *Job* curſe theſe our turbulent, wicked, and bloody laſt Days of this World, were it not that we both ſee and believe, and find in God's ſacred Book, that God hath reſerved a Remnant in all Ages, I mean the faithful, as many as have been from the beginning of the World exerciſed, whetted, and poliſhed with divers Afflictions, Troubles, and Toſſings, caſt and daſhed againſt all Perils and Dangers, as the very Droſs and Out-caſts of the Earth, and yet will in no wiſe halt between God and *Baal*; for God verily abhorred two Men in one: He cannot away with them that are between both, but caſteth them away as a filthy Vomit. Chriſt will not part Spoil with his mortal Enemy the Devil; he will have all, or loſe all: He will not permit the Devil to have the ſervice of the Body, and he to ſtand contented with the Heart and Mind: But "he will be glorified both in your Bodies and in your Spirits, which are his, as St. *Paul* ſaith, 1 *Cor.* vi." For he hath made, bought all, and dearly paid for all, as St. *Peter* ſaith, with his own immaculate Body hath he clean diſcharged your Bodies from Sin, Death, and Hell, and with his moſt precious Blood paid your ranſom and full price once for all, and for ever."

Now what Harm, I pray you, or what Loſs ſuſtain you by this? Why are you, O vain Men, more afraid of Jeſus your gentle Saviour, and his Goſpel of Salvation, than of a Legion of cruel Devils, going about with falſe Deluſions utterly to deſtroy you both Souls and Bodies? Think you to be more ſure than under your captain Chriſt? Do you promiſe yourſelves to be more quiet in Satan's ſervice, than in Chriſt's Religion? Eſteem you more theſe tranſitory and pernicious Pleaſures, than God and all his heavenly

Treaſures? O palpable Darkneſs, horrible Darkneſs, horrible Madneſs, and wilful Blindneſs, without compariſon, too much to be ſuffered any longer! We ſee and will not ſee; we know and will not know; yea, we ſmart and will not feel, and that our Conſcience well knoweth. O miſerable and brainleſs Souls, which would for fooliſh Pleaſures and Slippery Wealth loſe the royal Kingdom and permanent Joys of God, with the everlaſting Glory which he hath prepared for them that truly love him, and renounce the World! The Children of the World live in Pleaſure and Wealth; and the Devil, who is their God, and Prince of this World, keepeth their Wealth which is proper unto them, and letteth them enjoy it. But let us, which be of Chriſt, ſeek and enquire for heavenly Things, which by God's Promiſe and Mercy in Chriſt ſhall be peculiar unto us. Let, I ſay, the *Cretians*, *Epicures*, and ſuch other beaſtly Belials and carnal People, paſs for things that be pleaſant for the Body, and do appertain to this tranſitory Life: "Yet ſhall they once (as the kingly Prophet ſaith) run about the City of God, to and fro howling like Dogs, deſiring one ſcrap of the Joys of God's Elect," but all too late, as the rich Glutton did.

LET us therefore paſs for thoſe things that do pertain to the Spirit, and are celeſtial. "We muſt be here (ſaith St. *Paul*) not as inhabiters, and home-dwellers, but as ſtrangers; not as ſtrangers only, but after the Mind of *Paul*, as painful Soldiers appointed by our Governour, to fight againſt the Governour of Darkneſs of this World, againſt ſpiritual craftineſs in heavenly Things. The Time is come; we muſt to it; the Judgment muſt begin firſt at the Houſe of God. Began they not firſt with the Green and ſappy Tree? And what followed then on the dry Branches? *Jeremy* ſpeaking in the Perſon of God, ſaith; "In the City wherein my Name is invocated, will I begin to puniſh:" But as for you (meaning the Wicked) ſhall you be as Innocents, and not once touched? Nay, the

the Dregs of God's wrath, the bottom of all Sorrows, are reſerved unto them in the End: But God's houſhold ſhall drink the Flower of the Cup of his Mercy. And therefore let us ſay with *Ezechias*, "Play the Men and ſhrink not: let us comfort ourſelves, for the Lord is with us our helper, and fighteth for us." The Lord is (ſaith he) with you, when you be with him; and when you ſeek him, he will be found of you: and again, when you forſake him, he will forſake you.

WHEREFORE we ought not to be diſmayed, or diſcourage ourſelves, but rather to be of good Comfort; not to be ſad, but merry; not ſorrowful, but joyful, in that God of his Goodneſs will vouchſafe to take us as his beloved Children, to ſubdue our ſinful Luſts, our wretched Fleſh and Blood unto his Glory, the promoting of his holy Word, and edifying of his Church. What if the earthly Houſe of this our Habitation, 2 *Cor.* v. (St. *Paul* meaning the Body) be deſtroyed? we know aſſuredly we have a Building not made with Hands, but everlaſting in Heaven, with ſuch Joys as Faith taketh not, Hope toucheth not, and Charity apprehendeth not. They paſs all deſires and wiſhes. Gotten they may be by Chriſt, eſteemed they cannot be. Wherefore the more Affliction and Perſecution the Word of God bringeth, the more Felicity and greater Joy abideth in Heaven. But the worldly Peace, idle Eaſe, wealthy Peaſure, and this preſent and pleaſant tranſitory Life and Felicity, which the Ungodly fooliſhly imagine to procure unto themſelves by perſecuting and thruſting away the Goſpel, ſhall turn unto their own Trouble, and at laſt unto horrible Deſtructions and Mutations of Realms and Countries; and after this Life, if they repent not, unto their perpetual Infelicity, Perdition, and Damnation. For they had rather, with *Nabal*, and his temporal Pleaſures, deſcend to the Devil, than with poor Chriſt, and his bodily Troubles, aſcend into the Kingdom of God his Father. "But an

unwiſe Man (ſaith the *Pſalmiſt*) comprehendeth them not, neither doth the fooliſh underſtand them;" that is, theſe bloody Perſecutors grow up and flouriſh like the Flower and Graſs in the Field. But unto this End do they ſo flouriſh, that they may be cut down, and caſt into the Fire for ever. For as *Job* ſaith, "Their Joy laſteth but the Twinkling of an Eye," and Death ſhall lie gnawing upon them as doth the Flock upon the Paſture; yea, the cruel Worm, late repentance, (as St. *Mark* ſaith) ſhall lie gnawing, tormenting, and accuſing their wretched Conſcience for evermore.

LET us therefore (good Chriſtians) be conſtant in obeying God rather than Men. For although they ſlay our ſinful Bodies (yea, rather our deadly Enemies) for God's verity; yet they cannot do it, but by God's Sufferance and good Will, to his Praiſe and Honour, and to our eternal Joy and Felicity. For our Blood ſhed for the Goſpel ſhall preach it with more Fruit, and greater furtherance, than did our Mouths, Lives and Writings, as did the Blood of *Abel*, *Stephen*, with many others. What though they laugh Chriſt and his Word to ſcorn, who ſit in the Chair of perverſe peſtilent Scorners! to whom, as to the wiſe *Gentiles* of the World, the Goſpel of Chriſt is but fooliſhneſs, as it was to the *Jews* a Slander and a Stumbling-ſtone, whereat they now being fallen, have provoked the Wrath and Vengeance of God upon them.

THESE are the Days of Vengeance, ſaith *Luke*, that all Things written may be fulfilled. And ſurely it ſhall be no leſs than a huge Storm of Evils that ſhall come upon us, becauſe that a long and obſtinate Maliciouſneſs of us hath gone before, crying in the Ears of the Lord God of Hoſts, who ſo many times and ſo many ways have been provoked with the unſpeakable Riches of his Goodneſs, his Patience and Long-ſuffering, to Amendment, and have nevertheleſs contemned the ſame, and proceeded forward to

worſe

worſe and worſe, provoking and ſtirring the Preſence of God's Majeſty to anger.

Now therefore ſaith God by the Mouth of his Prophet, "I will come unto thee, and will ſend my Wrath upon thee:" Upon thee, I ſay, O *England*, and puniſh thee according to thy Ways, and reward thee after all thine Abominations! Thou haſt kindled the Fire of God's wrath, and haſt ſtirred up the Coals. For thou waſt once enlightened, and hadſt taſted of the heavenly Gift, and waſt become partaker of the Holy Ghoſt, and hadſt taſted of the good Word of God: Yea, it is yet in thy Mouth, ſaith the Prophet. Alas, O *England*, thou kneweſt thy Lord and Maſter's Will, but didſt not do it! thou muſt therefore, ſays he, ſuffer many Stripes, and many ſharp Strokes, and walk in the glittering hot Flame of thy own Fire, and on the Coals that thou haſt kindled. This cometh to thee from my Hand, ſaith the Lord; namely, that thou ſhalt ſleep in Sorrow, yea, even ſo thou ſhalt. The plain Truth telleth the Tale, the immutable Juſtice of the ever-living God, and the ordinary Courſe of his Plagues from the Beginning confirmeth the ſame. The Joy of our Heart, ſaith *Jeremy*, is gone, the Glory is fallen away, our merry Singing is turned into Mourning, the Garland of our Head is fallen. Alas and weal away, that we have ſinned ſo ſore!

LET the wicked Enemies of Chriſt, and all the Unbelievers, look to be tormented and vexed with helliſh Furies, and clean without hope of God's accounting Day, who know not God in Chriſt to be their very Righteouſneſs, their Life, their only Salvation and alone Saviour, nor believe in him. They muſt, as St. *John* ſaith, needs abide and periſh with their Sins in Death and in eternal Damnation.

BUT we be the Children of Saints, as the elder *Toby* did anſwer, and look for another Life, which God ſhall give to all them who change not their Faith, and ſhrink not from him. Rejoice therefore,

ye

ye Chriſtian afflicted Brethren, for they cannot take our Souls and Bodies out of the Hands of the Almighty, which be kept as in the Boſom of our moſt ſweet and loving Father, and if we abide faſt in Chriſt, and turn not away like Weather-cocks, ſurely we ſhall live for ever. Chriſt affirmeth the ſame, ſaying, "My Sheep hear my Voice, I know them, they hearken unto me, and to no ſtrangers, and I give them everlaſting Life; for they ſhall not be loſt, and no Man ſhall pluck them out of my Hands:" no, nor yet this flattering World with all his vain Pleaſures, nor any Tyrant with his great Threats and ſtout Brags can once move them out of the Way of eternal Life. What Conſolation or Comfort can we have more pleaſant and effectual than this? God is on our ſide, and fighteth for us, he ſuffereth, he ſmarteth, and is afflicted with us. As the World can do nothing againſt his Might, neither in taking away, or diminiſhing from his Glory, nor putting him from his celeſtial Throne; ſo neither can it hurt any one of his Children without his good Will. For we are Members of his Body, of his Fleſh, and of his Bones, and as dear to him as the Apple of his Eye.

LET us therefore with earneſt Faith lay faſt hold on the Promiſes in the Goſpel, and let us not be ſeparated from the ſame by Temptation, Tribulation, or Perſecution. Let us conſider the Verity of God to be invincible, inviolable, and immutable, promiſing and giving us his faithful Soldiers Life eternal. It is he only that hath deſerved it for us: It is his only Benefit, and of his only mere Mercy, and unto him only muſt we render Thanks. Let not therefore the vain Fantaſies and Dreams of Men, and fooliſh gaudy Toys of the World, nor the crafty Deluſions of the Devil, drive and ſeparate us from our hope of the Crown of Righteouſneſs that is laid up in Store for us againſt the laſt Day. O that happy and joyful Day, I mean to the Faithful, when Chriſt by his Covenant ſhall grant and give unto them that overcome, and

keep

keep his Words to the End, that they may aſcend and ſit in ſeats with him, as he aſcended and ſitteth on the Throne with his Father! The ſame Body and Soul that is now with Chriſt afflicted, ſhall then with Chriſt be glorified: now in the Butchers Hands as Sheep appointed to die; then ſitting at God's Table with Chriſt in his Kingdom, as God's honourable and dear Children; where we ſhall have heavenly Riches for earthly Poverty; Saturity of the pleaſant Preſence of the Glory of God, for Hunger and Thirſt; celeſtial Joys in the Company of Angels, for Sorrows, Troubles, and cold Irons; and Life eternal, for bodily Death. O happy Souls! O precious Death, and evermore bleſſed, right dear in the Eyes of God! to you the Spring of the Lord ſhall ever be flouriſhing. Then (as ſaith *Iſaiah*) "The redeemed ſhall return and come again into *Sion*, praiſing the Lord, and eternal Mercies ſhall be over their Heads; they ſhall obtain Mirth and Solace; Sorrow and Woe ſhall be utterly vanquiſhed." Yea, I am he, ſaith the Lord, that in all Things giveth you everlaſting Conſolation. To whom with the Father and the Holy Ghoſt, be Glory and Praiſe for ever, Amen.

ROBERT SAMUEL.

[Having now finiſhed this Letter, I ſhall deſire the Reader to turn back to the 129th Page, and in the 18th and the following Lines, he will find theſe Words:

"CHRIST will not part Spoil with his mortal Enemy the Devil; he will have all, or loſe all: He will not permit the Devil to have the Service of the Body, and he to ſtand contented with the Heart and Mind:" &c.

You ſee that theſe be the Martyr's own Words, which made me much to wonder, till I conſidered that they muſt be levelled at thoſe hypocritical Profeſſors, who, for fear of Perſecution would prevaricate

cate with God, and cheat their own Souls of that Peace with paſſeth all Underſtanding.

PEOPLE may ſay what they pleaſe; but it is as impoſſible to love Chriſt and Sin, as it is for Darkneſs to be Light, or Light to be Darkneſs.

IF the Devil has the Service of the Body, Chriſt hath none of the Soul; for, wherever the Heart is, there the Body will be, if it hath its free Liberty: And if it hath not ſuch Liberty, the poor Soul ſuffers the Fore-taſte of greater Miſery, by always deſiring that which it cannot have.

I DOUBT not but every awakened Man, who hath a living Conſcience, experimentally knows what it is to be thus divided; and ſuch can beſt tell what a ſore Plague it is to have a Will contrary to God's Will. And it is this that principally renders us unhappy in this World.

BUT, alas, it is ſtill worſe with too many of thoſe who are not thus tormented, whoſe Conſciences are faſt aſleep, and ſeared with a hot Iron, and are paſt feeling; they are alive to the World, and dead to God, as is manifeſtly proved by their general Behaviour, in loving what God hates, and hating what God loves. And if we cannot diſcern or feel this Perverſeneſs in our Hearts, even the Want of that Senſation is a ſtrong Argument of our Stupidity, and deadneſs to God. Theſe may be eaſy in their Mind, though dangerous in their Condition.

BUT there is another thrice-happy ſort of People, who are not plagued with Sin, though they know themſelves to be the Chief of Sinners. Theſe are thoſe bleſſed People to whom the Lord imputeth no Sin. They are ſo covered with the Righteouſneſs of God, that even divine Juſtice cannot accuſe them. The Lord make thee and me of this happy Number. Amen.]

The

The LIVES *of four Martyrs burnt at* Canterbury.

THE Names of them are as followeth; *George Catmer* of *Hyth*, *Robert Streater* of *Hyth*, *Anthony Burward* of *Calet*, *George Brodbridge* of *Bromfield*.

THESE five Perſons were on the third of *Auguſt*, 1555. brought before Dr. *Thornton*, Biſhop of *Dover*, and others, and there jointly and ſeverally examined on divers Articles touching the Sacrament of the Altar, Auricular Confeſſion, and other things.

To which *George Catmer*, being firſt examined, made anſwer on this wiſe; Chriſt (ſays he) ſits in Heaven at the right hand of God the Father, and therefore I do not believe him to be in the Sacrament of the Altar, but he is in the worthy Receiver ſpiritually: and the Sacrament, as ye uſe it, is an abominable Idol.

THEN *Robert Streater* was examined, who being aſked, Whether he did believe the real Preſence of Chriſt in the Sacrament of the Altar? ſaid, That he did not ſo believe; for ye do maintain Hereſy and Idolatry, in that ye teach to worſhip a falſe God in the Sacrament, incloſed in a Box. It's you that are the malignant Church, for in your Church there are twenty things uſed againſt the Law of God.

THE like Article was objected againſt *Anthony Burward*, who ſaid that their Sacrament was an Idol.

THEN *George Brodbridge* was examined what he had to ſay to the ſaid Articles? He anſwered, That he would not be confeſſed to a Prieſt, becauſe he could not forgive his own Sins: and he further ſaid, That in the Sacrament of the Altar, there is not the real Body of our Saviour Chriſt, but Bread given in Re-

membrance of him. Moreover (ſaid he) as for your Holy Bread and Holy Water, and the Maſs, I do utterly defy them.

AND ſo they were all four condemned as Hereticks; and being brought to the Place of Execution, they were chained to two Stakes, and were burned together in one Fire in *Canterbury*, *September* the 6th, 1555.

IT is likewiſe recorded, that *Thomas Hayward* and *John Gordway* were burned in the City of *Litchfield*, upon the ſame account, in the middle of *September*, 1555. but their particular Examinations and Confeſſions came not to hand.

The LIVES *of* ROBERT GLOVER *and* CORNELIUS BONGEY, *Martyrs.*

ROBERT GLOVER, Gentleman, being ſick in his Brother *John Glover*'s Houſe, againſt whom there was a Warrant to apprehend him, on account of Religion; the Sheriff and his Officers coming into the ſaid Mr. *John Glover*'s Houſe, but the ſaid *John Glover* being abſconded, they ſearched the Houſe for him, and found Mr. *Robert Glover* ſick in his Bed; and altho' they had no Warrant againſt him, yet they took him out of his Bed, and put him in *Coventry*-Jail, where he continued ten Days, and they had nothing to lay to his Charge.

BUT when the Biſhop of *Litchfield* and *Coventry*, whoſe Name was Dr. *Banes*, came to *Coventry*, Mr. *Robert Glover* was brought before him in one *Denton*'s Houſe.

THE Biſhop began with this Proteſtation, ſaying to Mr. *Glover*, That he was his Biſhop for want of a better, and required him to ſubmit himſelf to his Authority.

MR.

MR. *Glover* ſaid unto him, I am not come to accuſe myſelf; what have you to lay to my charge?

THEN the Biſhop aſked him if he was learned. He ſaid, but meanly learned. The Chancellor ſtanding by, ſaid that Mr. *Glover* was Maſter of Arts.

THEN the Biſhop laid to his charge his not coming to Church.

HE anſwered, that he neither had nor would come at their Church ſo long as their Maſs was uſed there, to ſave (if he had them) five hundred Lives: and he challenged the Biſhop to ſhew one Jot or Tittle in the Scripture for Proof of the Maſs.

THE Biſhop replied he came to teach, and not to be taught.

MR. *Glover* ſaid, he was content to learn of him, ſo far as he was able to teach him by the Word of God.

WHO ſhall judge the Word? ſays the Biſhop.

MR. *Glover* anſwered, that Chriſt was content that the People ſhould judge his Doctrine by ſearching the Scriptures, and ſo was *Paul*. And methinks (ſaid he) you ſhould claim no further Privilege or Preheminence than they did.

MR. *Glover* alſo ſaid, that he was content that the Primitive Church next the Apoſtles time ſhould judge between them.

BUT the Biſhop refuſed it, and ſaid he was his Biſhop, and therefore he muſt believe him.

MR. *Glover* ſaid, If you ſay that black is white (my Lord) muſt I ſay as you ſay, and believe the ſame becauſe you ſay ſo?

THEN the Chancellor ſaid he was arrogant, becauſe he would not give place to the Biſhop.

THEN ſaid Mr. *Glover*, if you will be believed becauſe you are a Biſhop, why find you fault with the People who believed Mr. *Latimer*, Mr. *Ridley*, and Mr. *Hooper*, and the reſt of them who were Biſhops?

THE Biſhop anſwered, becauſe they were Hereticks.

AND may not you err? ſaid Mr. *Glover*.

AFTER ſome other Diſcourſe, Mr. *Glover* was ſent to *Coventry*-Jail, and a few days after conveyed to *Litchfield*, where he was kept a cloſe Priſoner without a Bed, tho' he was ſick; but at laſt they gave him leave to provide himſelf a Bed, and God gave him Patience and Comfort through his daily Prayers.

AFTER Mr. *Glover* had been two days at *Litchfield*, the Chancellor and one of the Prebendaries came to ſee him in the Priſon, and exhorted him to conform to the Church. His Anſwer was, that he refuſed not to conform to that Church which was ruled and governed by the Word of God. The Chancellor ſaid, He came not to reaſon with him, and ſo departed. And thus he remained about eight Days without having Conference with any Man.

DURING which time, Mr. *Glover* gave himſelf to Prayer and Meditation on the Promiſes of God made to all, without exception, that call upon the Name of his dear Son Jeſus Chriſt. And he daily amended in Health of Body, and increaſed in Peace of Conſcience, thro' the aſſiſtance of God's Holy Spirit.

WHEN the Biſhop came to *Litchfield* again, he called Mr. *Glover* before him: And firſt aſked him how he liked his Impriſonment; to which he gave him no anſwer. Then he endeavoured to perſuade him to be a Member of his Church, which (ſaid he) had continued many Years; but for your Church, it was not known but in the time of King *Edward* the Sixth.

I PROFESS myſelf (ſaid Mr. *Glover*) to be a Member of that Church that is builded upon the Foundation of the Apoſtles and Prophets, Chriſt himſelf being the chief Corner-Stone; and ſo alledged the Place of St. *Paul* to the *Epheſians*.

THIS Church (ſaid he) hath been from the Beginning tho' it bare no glorious Shew before the World, being for the moſt part under the Croſs and Affliction, contemned, deſpiſed, and perſecuted.

THE

THE Biſhop on the other ſide contended, that they were the Church.

GLOVER anſwered, So cried all the Clergy againſt the Prophets of *Jeruſalem*, ſaying, *Templum Domini, Templum Domini*, The Church, the Church, *&c.*

BUT whenever Mr. *Glover* began to ſpeak, the Biſhop ſaid, Hold thy peace, hold thy peace; I command thee by thy Obedience to hold thy peace, thou arrogant proud Heretick.

THEN Mr. *Glover* deſired the Biſhop to charge him with ſome Articles, and to convince him with Scripture and good Learning.

AND the Biſhop propounded ſome Queſtions: but he refuſed to anſwer; and deſired he might take his Anſwer openly. The Biſhop ſaid, He ſhould anſwer him there. But *Glover* ſtill refuſed, till the Biſhop told him that he ſhould go to Priſon again, and there have neither Meat nor Drink till he had made his Anſwer. Then Mr. *Glover* lift up his Heart to God, to enable him to ſtand to and agree with the Doctrine of God's Holy Word.

THEN the firſt Queſtion the Biſhop propoſed to Mr. *Glover*, was, *How many Sacraments Chriſt has inſtituted to be uſed in his Church?* Mr. *Glover* anſwered, Baptiſm and the Lord's Supper, and no more.

THEN he aſked him, *If he allowed Confeſſion?* He ſaid, No.

THE Biſhop aſked, *What he thought of the Preſence of Chriſt's Body in the Sacrament.* He anſwered, That their Maſs was neither Sacrifice nor Sacrament, becauſe they had taken away the true Inſtitution; and when they ſhould reſtore it again, then (he ſaid) he would give his Judgment concerning Chriſt's Body in the Sacrament.

AFTER other Examinations, as well in private, as openly in the Conſiſtory (which were not regiſtered) the ſaid Mr. *Glover* was condemned as an Heretick, and delivered to the Secular Power.

The

The Examination of Cornelius Bongey, *who ſuffered with* Robert Glover,

THIS *Cornelius Bongey* was a Maker of Caps in the City of *Coventry*, and was condemned by *Radolph* Biſhop of *Litchfield* and *Coventry*, upon the following Articles:

1. *Becauſe he did hold, maintain, and teach in the City of* Coventry, *that the Prieſt hath no Power to abſolve a Sinner from his Sins.*

2. *He ſaid there were in the Church of Chriſt but two Sacraments, Baptiſm and the Lord's Supper.*

3. *That in the Sacrament of the Popiſh Altar was not the real Body of Chriſt, but the Subſtance of Bread and Wine after Conſecration.*

4. *That for the Space of ſeveral Years, he did hold and defend, that the Pope is not the Head of the viſible Church on Earth.*

UPON theſe Articles he was condemned, and delivered to the Secular Power at *Litchfield*. And the aforeſaid *Cornelius Bongey* with *Robert Glover*, were both ſent to *Coventry*, and there chained to one Stake, and burned together in one Fire, *September* the 20th, 1555. where they quietly and willing yielded up their Souls to God, in hopes of a bleſſed Reſurrection.

The LIVES *of* WILLIAM WOLSEY *and* ROBERT PIGOT.

WILLIAM WOLSEY dwelt at *Well* in the Iſle of *Ely*, and was troubled for his Religion by *Richard Everard*, Juſtice of the Peace, and was by him bound to his good behaviour, and gave Sureties till next Seſſions holden for the Iſle of *Ely*. This cauſed the ſaid *Wolſey* to remove to the Town of *Wysbich*, and

and there being called for at the Seſſions, they would have forced him to have new Sureties, which he refuſing, was committed to Jail till the next Aſſizes in *Lent* following, holden at *Ely*.

IN *Eaſter*-Week following, the Chancellor of *Ely*, and Dr. *Young*, and one Mr. *Chriſtopherſon*, came to him, and told him that he was out of the Catholick Church, and wiſhed him to meddle no more with the Scriptures than became him, who was a Layman, to do.

WOLSEY pauſing a great while, at length ſaid, Good Mr. Doctor, what did our Saviour Chriſt mean when he ſaid, St. *Matt.* 23. *Wo be unto you Scribes and Phariſees, Hypocrites, for ye ſhut up the Kingdom of Heaven before Men; ye yourſelves go not in, neither ſuffer ye them that come to enter in.*

DR. *Fuller* the Chancellor ſaid, Ye muſt underſtand that Chriſt ſpake of the Scribes and Phariſees.

NAY, Mr. Doctor, ſays *Wolſey*, Chriſt ſpake even to you and your Fellows here preſent, and to all ſuch like as ye be.

AWAY, Mr. Doctor, ſays *Chriſtopherſon*, for you can do no good with this Man.

YEA, ſaid the Doctor, I will lend him a Book. (It was Dr. *Watſon*'s Book of Sermons or Homilies, who was Biſhop of *Lincoln*.)

THEN *Wolſey* received the Book, and read it over, and marked what he did not like.

ROBERT PIGOT was a Painter, and was brought to the Seſſions at *Wysbich* by ſome of his Enemies, before Sir *Clement Hyam* the Judge; who ſeeing him, ſaid, Ah, are you the holy Father the Painter? how chance that ye come not to Church? Sir, ſays *Pigot*, I am not out of the Church, I truſt in God. No, Sir, ſays *Pigot*, I am not out of the Church, I truſt in God. No, Sir! ſays the Judge; this is no Church, this is a Hall. Yea, Sir, ſays *Pigot*, I know very well that it is a Hall; but he

that

is in the true Faith of Jeſus Chriſt, is never abſent, but preſent in the Church of God.

AH, Sirrah, (ſaid the Judge) you are too high learned for me, but I will ſend you to them that are better learned. So both *Pigot* and *Wolſey* were carried to *Ely*-Priſon, where they remained to the day of their Death.

WHILE they were at *Ely*, ſeveral of their Neighbours at *Wysbich* came to ſee them. There came alſo to them one *Peter Valerius*, a *French* Man, and Chaplain to Dr. *Goodrick*, Biſhop of *Ely*; who ſaid to them, 'My Brethren, according to mine Office, I am come 'to talk with you; for I have been Almoner here 'theſe twenty Years and more; wherefore, my Bre'thren, I deſire you to take it in good part that I am 'come to talk with you. I promiſe you not to pull 'you from your Faith; but I both require and de'ſire you in the Name of Jeſus Chriſt, that you ſtand 'to the Truth of his Goſpel and Word. And I be'ſeech Almighty God, for his Son Jeſus Chriſt's 'ſake, to preſerve both you and me in the ſame unto 'the end: for I know not myſelf, Brethren, how 'ſoon I ſhall be at the ſame Point as ye now are.'

THUS with many ſuch like words he made an end, cauſing all that were there preſent to water their Cheeks with Tears, contrary to what they expected from him, and ſo he departed.

ABOUT the ninth of *October*, 1555. *Pigot* and *Wolſey* were called to Judgment before Dr. *Fuller* the Chancellor, old Dr. *Shaxton*, *Chriſtopherſon*, and others in Commiſſion with them, who laid divers Articles to their Charge, but eſpecially of the Sacrament of the Altar.

To which their Anſwer was, 'That the Sacrament 'of the Altar was an Idol; and that the natural Bo'dy and Blood of Chriſt was not preſent really in the 'ſaid Sacrament. And to this Opinion they ſaid they 'would ſtand, believing perfectly the ſame to be no 'Hereſy, that they affirmed, but the very Truth,

whereupon

whereupon they would rely.' Then the Doctors ſaid, that they were out of the Catholick Church.

THEN Dr. *Shaxton* ſaid unto them, Good Brethren, remember yourſelves, and become new Men: for I myſelf was in this fond Opinion that you are now in, but I am now become a new Man. Ah, ſaid *Wolſey*, are you become a new Man? Wo be to thee, thou wicked new Man? for God ſhall juſtly judge thee.

DR. *Fuller* then ſpake, This *Wolſey* is an obſtinate Fellow, and one that I could never do good upon. But as for the Painter, he is a Man quiet and indifferent, as far as I can perceive, and is ſoon reformed, and may very well be delivered for any evil Opinion I find in him.

THEN *Chriſtopherſon* called for Pen and Ink, and wrote theſe Words following:

I ROBERT PIGOT *do believe that after the Words of Conſecration ſpoken by the Prieſt, there remaineth no more Bread and Wine, but the very Body and Blood of Chriſt, really, ſubſtantially, the ſelf-ſame that was born of the Virgin* Mary. And reading it to the Painter, he ſaid thus; Doſt thou believe all this, according as it is written?

ROBERT PIGOT ſaid, No, Sir, that is your Faith, and not mine.

THEN ſaid *Chriſtopherſon*, Lo! Mr. Doctor, you would have let this Fellow go, who is as much an Heretick as the other.

AND ſo preſently Judgment was given upon them both, and they were ſent back to Priſon, till the Day of Execution, which was the 16th of *October*, 1555. when they were both brought forth, and chained to the Stake, and a great parcel of New Teſtaments were brought to be burned with them; and they took each of them one in their hands. Then a Sermon was preached at the Place of Execution; and they both repeated the 106th *Pſalm*, and alſo deſired the People to ſay *Amen*. And ſo they thankfully received the Fire, and in the ſame reſigned their

Souls into the hands of God, giving their Lives for the teſtimony of his Truth.

The LIVES *of Dr.* NICHOLAS RIDLEY *Biſhop of* London, *and* HUGH LATIMER *late Biſhop of* Worceſter, *Martyrs.*

DR. *Nicholas Ridley* was born in *Northumberland*, and brought up at *Newcaſtle* upon *Tyne*; from thence he went to ſtudy at *Cambridge*, and there he became Maſter of *Pembroke-Hall*; then he travelled to *Paris*, and at his return was made Chaplain to King *Henry* the Eighth, and Biſhop of *Rocheſter*, and was tranſlated to *London* by King *Edward* the Sixth. He was kind and affable in his Temper, a Man of Learning, and a diligent and conſtant Preacher in his Dioceſs, and his Sermons were much frequented.

HE was firſt brought over to the right Knowledge of the Goſpel by reading *Bertram*'s Book on the Sacrament, and confirmed therein by conference with *Cranmer* and *Peter Martyr*, and ſo became a great Promoter of the Reformation in the Church in King *Edward*'s Days. So ſoon as Queen *Mary* came to the Crown, he was removed from his Biſhoprick, and ſent Priſoner firſt to the Tower of *London*, and afterwards to *Bocardo*-Priſon in *Oxford* for a time; then he was removed to the Houſe of one Mr. *Iriſh*, who kept him in cuſtody to the day of his Death.

HUGH LATIMER was born in *Leiceſterſhire*, and ſent to *Cambridge*, where he gave himſelf to ſtudy School-Divinity, and was very zealous in the Popiſh Religion, until he came to be better informed by Mr. *Bilney*; and then he became a famous Preacher both in *Latin* and *Engliſh*, for divers Years, tho' he often met with trouble and oppoſition for ſpeaking againſt the Superſtition of the Times, as he uſed to do in his Sermons: and Dr. *Weſt*, Biſhop of *Ely*, did forbid

forbid Mr. *Latimer* to preach in any of the Churches in *Cambridge*. But Dr. *Barns*, Prior of St. *Auguſtine*'s, gave him leave to preach in his Church. Then he had a Living given him in the Dioceſs of *Sarum*, called *Weſt-Kingſton*, where he was a diligent Preacher, and the People flocked to hear him from ſeveral parts.

BUT at length he was ſent for to *London*, and there accuſed to Dr. *Warham*, Archbiſhop of *Canterbury*, for ſpeaking againſt the worſhipping of the Virgin *Mary*. Here he was kept a good while, and often examined before ſundry Biſhops, and divers captious Queſtions put to him to enſnare him: but he by God's Providence eſcaped all their deſigns, and was in favour with King *Henry* the Eighth, and by the help of *Cromwell* the King made him Biſhop of *Worceſter*, in which Place he continued divers Years, till the time of putting forth the ſix Articles, and then he reſigned his Biſhoprick, and lived privately; but at length he was committed Priſoner to the Tower, where he continued until the Reign of King *Edward* the Sixth, and then he was ſet at liberty, and became a publick Preacher in divers Places, and alſo at Court, but was not again advanced to any Dignity in the Church, but uſed often to ſay, that he ſhould loſe his Life for preaching the Goſpel; and did foretel the Troubles that after befel the Kingdom in Queen *Mary*'s Reign: in the beginning whereof Mr. *Latimer* was ſent for out of the Country by a Purſivant, and committed Priſoner to the Tower, and afterwards he was carried to *Oxford*.

UPON the laſt Day of *September*, 1555. theſe two Perſons, *Nicholas Ridley* and *Hugh Latimer*, were cited to appear before the Lords Commiſſioners in the Divinity-School at *Oxford*, at eight o'clock in the Morning, and they both were brought thither. But *Ridley* was firſt examined, ſtanding bare before the Court; but when he heard the Cardinal's Grace and the Pope's Holineſs named in the Commiſſion, he put his Cap on; which being obſerved by the Biſhop of

Lincoln, he ſaid, If he would not be uncovered in reſpect to the Pope and the Cardinal his Legate, by whoſe Authority they ſat there, his Cap ſhould be taken off. And ſo it was by one of the Beadles.

THEN the Biſhop of *Lincoln* made a long Oration, and intreated *Ridley* to return again to the Church he was formerly of; and ſpake much of the Antiquity and Authority of the See of *Rome*, and of the Pope being the Succeſſor of St. *Peter*. Which Points Dr. *Ridley* oppoſed. But after much Diſcourſe on both ſides, there were five Articles propoſed to Dr. *Ridley*, to which he was required to give his Anſwer directly; *viz.*

1. *That he had oftentimes affirmed, and openly maintained and defended, that the true natural Body of Chriſt, after Conſecration of the Prieſt, is not really preſent in the Sacrament of the Altar.*

2. *That he had often publickly affirmed, and defended, that in the Sacrament of the Altar remaineth ſtill the Subſtance of Bread and Wine.*

3. *That he had often openly affirmed, and obſtinately maintained, that in the Maſs is no propitiatory Sacrifice for the Quick and the Dead.*

4. *That theſe thy aforeſaid Aſſertions have been ſolemnly condemned by the Scholaſtical Cenſure of this School, as Heretical, and contrary to the Catholick Faith, by the worſhipful Dr.* Weſton, *Prolocutor then of the Convocation-Houſe, as alſo by ſundry learned Men of both Univerſities.*

5. *That all and ſingular the Premiſes be true, notorious, famous, and openly known by publick Fame, as well to them near hand, as alſo to them in diſtant Places far off.*

To the firſt Article, Dr. *Ridley* anſwered, 'That 'he believed Chriſt's Body to be in the Sacrament 'really by Grace and Spirit effectually, but not ſo as

'to

'to include a lively and movable Body under the 'Forms of Bread and Wine.'

To the ſecond Article, the Notaries penned, that he anſwered affirmatively.

To the third Article he anſwered affirmatively.

To the fourth Article he ſaid, That ſome part was 'true, and ſome was falſe. It is true, that thoſe his 'Aſſertions were condemned as Hereſies, altho' un-'juſtly. Falſe in that it was ſaid, that they were 'condemned *Sententia Scholaſtica*, in that the Diſputa-'tions were in ſuch ſort ordered, that it was far from 'any School Act.'

To the fifth he anſwered, 'That the Premiſes 'were in ſuch ſort true as in his Anſwers he had decla-'red. Whether that all Men ſpake evil of them, he 'knew not, as that he came not ſo much abroad to 'hear what every Man reported.'

THEN he was ordered to appear next Morning at eight o'clock in St. *Mary*'s Church in *Oxford*, to give his final Anſwer. So *Ridley* was committed to the Cuſtody of the Mayor of *Oxford*.

AND *Latimer* was brought into Court; and the Biſhop of *Lincoln* exhorted him in many words to return again to the Unity of the Church which he was fallen from. And then the ſame Articles which before were adminiſtered to Dr. *Ridley*, were read unto Mr. *Latimer*, and he was demanded to give a plain Anſwer unto each of them.

To the four firſt Articles, Mr. *Latimer* gave ſuch Anſwers as the Notary wrote down, that he anſwered affirmatively. And as to the laſt Article of the Premiſes being openly known to publick Fame, he ſaid he could not tell how much, or what Men talked of them, *&c.*

THEN he was diſmiſſed, and ordered to appear next Morning in St. *Mary*'s Church.

ON the next Day, being the 1ſt of *October*, the Commiſſioners met in St. *Mary*'s Church, and then Dr. *Ridley* was brought before them. The Biſhop of

Lincoln

Lincoln ſtood up, and began to repeat the Proceedings againſt him the Day before, they had noted his Anſwers to certain Articles exhibited to him; however he had liberty to make what Alterations in them he thought fit, and to bring his Anſwer in writing. Then after ſome Diſcourſe between them, Dr. *Ridley* pulled out a Sheet of Paper, and began to read what he had written, but the Biſhop of *Lincoln* commanded the Beadle to take the Writing from him. Dr. *Ridley* ſaid, it was nothing but his Anſwer, and deſired leave to read it, but it would not be ſuffered; ſo he delivered the Paper, and the Biſhop of *Lincoln* and others looked over it privately, but would not permit it to be openly read in the Court. But his Articles were again read to him, and his Anſwer was again required to each of them; but he referred himſelf to his written Paper, and ſo the Notary put it down.

THEN the Biſhop of *Gloceſter* made a long Oration, perſuading Dr. *Ridley* not to be too ſelf-conceited, but to recant, and forſake his Opinions, and return to the Unity of the Catholick Church.

BUT Dr. *Ridley*'s abſolute Anſwer was, that he had no Opinion of his own Parts, but was fully perſuaded that the Religion he defended, was grounded upon God's Word; and therefore without great offence to God, and great Peril and Damage to his own Soul, he could not forſake his Maſter, and Lord God.

HE deſired leave to ſhew his Reaſons, why with a ſafe Conſcience he could not admit of the Authority of the Pope; but that was denied him.

THEN the Biſhop of *Lincoln* ſaid, he was ſorry for his Stubbornneſs, that he would not recant his Errors; and ſaid, he muſt proceed to the other part of their Commiſſion, and began to read the Sentence of Condemnation againſt him; and that being ended, he was carried back to Priſon.

THEN Mr. *Latimer* was brought into the Court in St. *Mary*'s Church; and the Biſhop of *Lincoln* told him,

him, That tho' they had yeſterday taken his Anſwers to certain Articles exhibited againſt him, yet they had given him time to conſider of it, to ſee if he would recant his Errors, and return to the Catholick Church.

LATIMER anſwered, That the *Roman* Church was one thing, and the Catholick Church another.

THEN the Articles were again read unto him, and he required to make anſwer to them. And he anſwered the ſame as he had done before: And ſo the Notary entered it accordingly.

THEN the Biſhop of *Lincoln* exhorted him to recant, and revoke his Errors, as he did to Dr. *Ridley*; but Mr. *Latimer* anſwered, that he neither could nor would deny his Maſter Chriſt and his Truth.

THEN the Biſhop bid him hearken to him; and Mr. *Latimer* expecting new Matter, gave ear. But the Biſhop read the Sentence of Condemnation againſt him, and ſo broke up the Seſſion, and bid the Mayor to take Mr. *Latimer* to be his Priſoner.

ON the 15th of *October*, Dr. *Brooks*, Biſhop of *Gloceſter*, and Dr. *Marſhall*, Vice-Chancellor, degraded Dr. *Ridley* at his Priſon.

UPON the 16th of *October*, 1555. the Officers brought both the Priſoners to the Place of Execution, which was in the Town-Ditch behind *Baliol-College*.

DR. *Ridley* came in a black Gown furr'd, and a Velvet Tippet, ſuch as he uſed to wear when he was a Biſhop; and Mr. *Latimer* was clad in an old Frieze-Coat, with a Skirt down to his Feet.

WHEN they came to the Stake, they embraced and kiſſed each other; and Dr. *Ridley* ſaid, Be of good Comfort, Brother, for God will either aſſuage the Fury of the Flame, or ſtrengthen us to endure it.

THEN they kneeled down on each ſide the Stake, and made their private Prayers to God, with great Earneſtneſs.

THEN one Dr. *Smith* preached a ſhort Sermon, taxing them with Hereſy, and being out of the Church of Chriſt. When he had done, *Ridley* deſired leave

to

to ſpeak; but it was denied, unleſs he would recant. Then they were bid to prepare for the Fire, which *Ridley* did, by pulling off his Clothes to his Shirt, and giving them away. So when they were both chained to the Stake, Fire was put to them, and *Ridley* cried out, firſt in *Latin*, and then in *Engliſh*, *Into thy hands, O Lord, I commend my Spirit: Lord, receive my Spirit.* And *Latimer* cried, *O Father of Heaven, receive my Soul.* And when the Flame came about him, he ſoon expired without much Pain.

BUT *Ridley*, by reaſon of the ill making of the Fire, which burned all below, and did not flame up about his Body, indured great Torture, and leaped up in the Fire, and begged for Chriſt's ſake to let the Fire come to him; and cried, *Lord! have mercy upon me.* Then ſome of the Standers-by took off ſome of the Faggots, and gave the Fire air, and then it began to flame about him, and the Bag of Gunpowder that was tied about his Neck took fire, and then he was not ſeen to ſtir any more, but his Legs being burned, his Body fell down at *Latimer*'s Feet.

AND thus died theſe two good Men for the teſtimony of the Truth, being much lamented by thoſe that knew them, and were preſent at their Death. *But right dear in the ſight of the Lord is the Death of his Saints*, ſaith the Prophet *David*.

The LIVES *of Seven Perſons, who were condemned and ſuffered Martyrdom together in one Fire in* Smithfield, London. *Their Names are as follow:* THOMAS WHITTELL, *Prieſt*; BARTLET GREEN, *Gent.* JOHN TUDSON, *Artificer*; JOHN WENT, *Artificer*; THOMAS BROWN; ISABEL FOSTER, *a Wife*; JOAN LASHFORD, *a Maid.*

THESE ſeven Perſons above-named were brought together before Dr. *Bonner* Biſhop of *London*,

London, in the Month of *January*, 1556. and there openly in the Conſiſtory-Court at St. *Paul*'s Church, had the following Articles miniſtered unto them, by the Biſhop in manner following:

'THE within written Articles, and every of them, 'and every part and parcel of them, we *Edmond Bon-* 'ner, by the Permiſſion of God Biſhop of *London*, do 'object and miniſter unto thee *Thomas Whittell*, &c. 'of our mere Office, for thy Soul's Health, and Re- 'formation of thine Offences and Miſdemeanours, 'moniſhing thee in the virtue of Obedience, and un- 'der the Pains both of the Cenſures of the Church, 'and alſo of other Pains of the Law, to anſwer fully, 'plainly, and truly, to all the ſame.'

HERE follow the Articles, with their Anſwers to the ſame.

1. *Whether they, and each of them, did believe there is a Catholick Church?*

To this firſt Article they anſwered affirmatively, that they did ſo believe.

BUT *John Tudſon* and *Thomas Brown* added further, that the Church of *England* as it was at that preſent uſed, was no part of the true Catholick Church.

2. *That there are in the Church ſeven Sacraments.*

To this Article they anſwered, That they acknowledged only two Sacraments in Chriſt's Catholick Church, that is to ſay, Baptiſm, and the Supper of the Lord.

BUT *John Went* and *John Tudſon* affirmed, that the Sacrament of the Altar as it is uſed is an Idol, and no Sacrament at all.

3. *That they were firſt baptized in the Faith of the Catholick Church, profeſſing by their Godfathers, the Profeſſion of the ſame.*

To the third Article they agreed, and confeſſed all to be true, that they were baptized in the Faith of Chriſt, and of the Church then taught; and afterwards during the time of King *Edward* the Sixth,

they, hearing the Goſpel preached, and the Truth opened, followed the Order of Religion and Doctrine then uſed and ſet forth in the Reign of King *Edward* the Sixth.

4. *That they for the ſpace of certain Years did ratify and allow, and not depart from any part of the Profeſſion of the ſame Church in the which they were baptized.*

THIS fourth Article they all granted and agreed to. But *John Went* added moreover, that about ſeven Years paſt, he being then about twenty Years old, began to diſlike certain things uſed in the Church of *England*, as the Miniſtration of the Sacrament of the Altar, likewiſe all the Ceremonies of the ſaid Church; and did likewiſe at that preſent time diſlike the ſame, altho' his Godfathers and Godmothers promiſed for him the contrary.

JOHN TUDSON added alſo, that nine Years ago, being then about eighteen Years old, he did miſlike the Doctrine and Religion then taught and ſet forth in the Church of *England*, ſaving in King *Edward*'s time, when the Goſpel was truly ſet forth. And further ſaid, that the Queen's Reign, was not agreeable to God's Word, nor yet to the true Catholick Church that Chriſt ſpeaketh of.

ISABEL FOSTER alſo added in her Anſwer to the fourth Article, that ſhe continued in the ſame Faith and Religion which ſhe was baptized in, after ſhe came to Years of diſcretion, as other common People do, tho' blindly and without Knowledge, till the Reign of King *Edward* the Sixth, at which time ſhe hearing the Goſpel truly preached and opened to the People, received thereupon the Faith and Religion then taught and ſet forth.

5. *That they of late Years have ſwerved and gone away, miſliked and ſpoken againſt the Profeſſion of the ſame Church of* England, *at leaſt ſome part thereof, eſpecially the Sacrifice of the Maſs, the Sacrament of the Altar, and the Authority of the Church of* Rome.

To

To this fifth Article they confeſſed the ſame to be true, according to the Contents thereof.

BUT *Thomas Whittel* added moreover, That he had ſwerved and gone away, not in the whole, but in part; not from the whole Catholick Church, but from the Church of *Rome*, in ſpeaking againſt the Maſs, the Sacrifice thereof, and the See of *Rome*.

JOAN LASHFORD alſo added to her general Anſwer, That ſhe never heretofore ſwerved or went away, nor yet doth, from any part of Chriſt's Catholick Faith and Religion; but ſaith, that from the time ſhe was eleven Years of Age, ſhe has diſliked the Sacrifice of the Maſs, the Sacrament of the Altar, and the Authority of the See of *Rome*, and the Doctrine thereof, becauſe they be againſt Chriſt's Catholick Church, and the right Faith of the ſame.

BARTLET GREEN alſo ſaid, that he ſwerved not from the Catholick Faith, but only from the Church of *Rome*.

6. *That they refuſed to be reconciled to the Unity of the ſaid Church of* Rome.

To this ſixth Article, they all confeſs the ſame to be true; becauſe (ſay they) the ſame Church, and the Doctrine therein ſet forth and taught, diſagreeth from the Unity of Chriſt's Word, and the true Catholick Faith.

WHEREUNTO *Bartlet Green* added, that he is contented to be reconciled to the Unity of Chriſt's Catholick Church, but not to the Church of *Rome*.

IN the like manner added alſo *John Went*.

7. *That they refuſe to come to hear Maſs, and to receive the ſaid Sacrament, calling it an Idol.*

To this ſeventh Article they anſwer, and confeſs the Contents thereof to be true; giving withal the reaſon and cauſe of their doing, for that the Maſs, with the Sacrament thereof, as was then uſed and ſet forth in the Church of *England*, is diſſonant and diſagreeable to the Word, and preaching of the Goſpel.

JOHN WENT furthermore ſaid, That the Maſs which he calleth the Lord's Supper, as it is now uſed in the Realm of *England*, is naught, full of Idolatry, and againſt God's Word, ſo far as he ſeeth. He ſaid alſo, that ſince the Queen's Coronation, by chance he hath been preſent where the Maſs hath been ſaid, for the which he is ſorry.

ISABEL FOSTER alſo confeſſed, that ſince Queen *Mary*'s Reign, ſhe hath not heard Maſs, nor received the Sacrament, but hath refuſed to come into the place where it was miniſtered, for ſhe knoweth no ſuch Sacrament to be.

AND being demanded of her Belief in the ſame, ſhe ſaith, That there is but only material Bread and material Wine, and not the Subſtance real of the Body of Chriſt in the ſame Sacrament; for ſo ſhe hath been taught to believe by the Preachers in time of King *Edward* the Sixth, whom ſhe believed to have preached the Truth in that behalf.

8. *That they were ſent by the Commiſſioners to the Biſhop to be examined and impriſoned.*

To this eighth Article, they grant the ſame, and the Contents thereof to be ſo.

THOMAS WHITTELL adding and affirming, that the Lord Chancellor that then was, ſent him to the Biſhop there preſent.

BARTLET GREEN added, That he was ſent up to the ſaid Biſhop, but for no Offence herein articulate.

JOHN WENT ſaid, that Dr. *Story* Queen *Mary*'s Commiſſioner examined him upon the Sacrament; and becauſe he denied the real Preſence, he preſented him to the Biſhop.

JOHN TUDSON being examined by Mr. *Chomely* and Dr. *Story* upon the ſame Matters, and for not coming to Church, and accuſed for the ſame, becauſe he would not agree to them, was ſent to the Biſhop.

THOMAS

THOMAS BROWN alſo ſaid, that he for not coming to the Church of St. *Brides*, was brought by the Conſtable to the Biſhop.

JOAN LASHFORD ſaid, That ſhe was ſent by Dr. *Story* to the Biſhop about twelve Weeks ago, and has continued with him ever ſince.

9. *That all and ſingular the Premiſſes have been and are true and manifeſt*, &c. *and that they are of the Dioceſs and Juriſdiction of* London.

To this ninth Article they confeſs and ſay, That as they believe the Premiſes before by them confeſſed to be true, ſo they deny not the ſame to be manifeſt; and that they be of the Juriſdiction of *London*.

THUS much for their general Examination; next follows a brief Account of each particular Perſon, beginning with

THOMAS WHITTELL.

THIS *Thomas Whittell* was a married Prieſt, and a Preacher of the Goſpel in the Reign of King *Edward* the Sixth, in the County of *Eſſex*; upon Queen *Mary*'s coming to the Crown, he was turned out of his Cure, and then he wandered from place to place, preaching in private where he could get opportunity.

AT length he was apprehended by one *Edmond Alabaſter*, in hopes of being rewarded for his pains; and he brought him before the Biſhop of *Wincheſter*, who was lately fallen ſick; and he was angry for bringing him thither, and ſo he was brought to the Biſhop of *London*.

ON the 10th of *January* the Biſhop ſent for him, and talked with him; and among other things, aſked him, If he would have come to Maſs that Morning if he had been ſent for.

WHITTELL

WHITTELL anſwered, That he would have come to his Lordſhip at his Command; but as for the Maſs, (he ſaid) he had but ſmall Affection to it.

AT which the Biſhop was very angry, and ſaid, he ſhould be fed with Bread and Water. And as *Whittell* followed the Biſhop in the Hall, he turned back and beat him with his Fiſt on the Face, ſo that the Marks thereof were to be ſeen.

THE next day the Biſhop went to his Houſe at *Fulham*, and committed *Whittell* to Dr. *Harpsfield* to diſcourſe with him.

AND at Night, Dr. *Harpsfield* ſent for Mr. *Whittell* from his Priſon in the Porter's Lodge, into the Biſhop's Houſe, and the Regiſter was with him. The Doctor perſuaded *Whittell* to forſake his Opinions. But *Whittell* anſwered, That he thought he held nothing but the Truth, and therefore he could not ſo lightly turn from it.

THEN the Regiſter pulled a certain Paper out of his Boſom, and read it, as follows:

'I *Thomas Whittell* Prieſt, of the Dioceſs of *London*, 'acknowledge and confeſs with my Mouth, agreeing 'with my Heart, before you Reverend Father in 'God *Edmond* Biſhop of *London*, my Ordinary, that 'I do deteſt and abhor all manner of Hereſies and Er'rors againſt the Sacrament of the Altar, or any of 'the Sacraments of the Church; which Hereſies and 'Errors have heretofore been condemned in any wiſe 'by the Catholick Church. And I do proteſt and 'declare by theſe Preſents, that I do both now hold, 'and alſo intend by God's Grace, always to hold, ob'ſerve, and keep in all Points, the Catholick Faith 'and Belief of Chriſt's Church, according as this 'Church of *England*, being a Member of the ſaid 'Catholick Church, doth now profeſs and keep, and 'in no wiſe to ſwerve, decline, or go from the ſaid 'Faith during my natural Life; ſubmitting myſelf 'fully and wholly to you, Reverend Father, my

'ſaid

' ſaid Ordinary, in all things concerning my Refor-
' mation and Amendment at all times. In witneſs
' whereof, I the ſaid *Thomas Whittell* have hereunto
' ſubſcribed my Name, *&c.*

To this Bill, Dr. *Harpsfield* earneſtly perſuaded *Whittell* to ſet his hand, promiſing him his Liberty thereupon; and at laſt *Whittell* yielded, and ſubſcribed his Name, and ſo they parted for that Night.

BUT *Whittell* coming to his Lodging, was ſore troubled for what he had done, ſo that he could not ſleep, nor enjoy any Peace in his Mind. And when the Keeper came to him in the Morning, he found him lying on the Ground in great trouble; and he deſired the Keeper to bring Dr. *Harpsfield* to him, which he did; and Mr. *Johnſon* the Regiſter came with him. When they were come, Mr. *Whittell* told them, he was much troubled in Conſcience for ſubſcribing the Paper, ſo that he could enjoy no Reſt, and deſired to let him have the Paper again; and the Doctor ſent for it, and gave it to him; and he tore his Name from it, and then his Mind was well ſatisfied.

SOME time after, he was brought into the Biſhop's Conſiſtory, and there publickly examined and condemned, as is before-mentioned, with the reſt of his Companions.

Now follows the Account of BARTLET GREEN, *the ſecond Perſon of the afore-named ſeven.*

THIS *Bartlet Green* was a Gentleman of a good Family, and firſt bred up at *Oxford*, where by his continual Attendance on *Peter Martyr*'s Divinity-Lectures, he came to the right Knowledge of the Chriſtian Religion, according to the Truth of the Goſpel, with which he was well-pleaſed and delighted.

When

When he left *Oxford*, he went to the *Temple*, to ſtudy the Common Law; but ſtill employing himſelf in ſtudying the Holy Scriptures, and living anſwerably thereunto: but by keeping Company with ſome looſe and extravagant young Gentlemen of the *Temple*, he began to be tainted with their Vices, and by degrees to grow cold in his Religion; but it pleaſed God in a little time to give him a ſight of his Errors, ſo that he lamented his Faults, and returned to his Duty by Repentance and Amendment of Life, giving Thanks to God for his Mercy to him, in his timely Converſion; as he ſignified to a Friend of his a little before his Death.

Now the firſt Cauſe of *Bartlet Green*'s Trouble was a Letter which he wrote to one *Chriſtopher Goodman*, formerly a Companion of his in *Oxford*, but now fled beyond Sea for his Religion. This Letter was an Anſwer to one he had received from Mr. *Goodman*, in which the ſaid *Goodman* deſired to know the Truth of a Report that they had abroad, that the Queen was dead: to which Mr. *Green* returned anſwer, the Queen is not yet dead. This Letter (among many others) being intercepted, was brought before the Council. Whereupon *Bartlet Green* was apprehended, and brought before them; and this Expreſſion in his Letter concerning the Queen's Death was much aggravated by ſome of the Council, as having a treaſonable meaning; but at laſt they could make nothing of it. Then they taxed him to be the Author of ſome printed Queſtions which were lately ſcattered in the City. And ſo they committed him to the *Fleet* for a while.

AFTER this he was further examined at another time, where they could prove nothing againſt him; but they knowing him to be a Favourer of the Goſpel, began to queſtion him about his Religion; but he anſwered with great Caution. However they then committed him to the *Tower*, where he continued ſome time. Then they ſent him to the Biſhop of *London*,

London, and a Letter with him, acquainting the Biſhop, that he was not right in his Religion, and deſired him to proceed with him according to Law.

WHEN Mr. *Green* came before the Biſhop of *London*, the Biſhop received him very civilly.

AND on the 17*th* of *November*, in the Afternoon, he was brought into the Biſhop's Preſence, where were two other Biſhops, and the Dean and Archdeacon, with divers Gentlemen and Lawyers.

THE Biſhop of *London* then demanded of Mr. *Green* to tell the Cauſe of his Impriſonment. He ſaid it was about a Letter wrote to Mr. *Goodman*, for which he had made his Submiſſion.

THE Biſhop ſaid there were other Cauſes: And aſked him, Whether ſince he was a Priſoner, he had not ſpoken or written againſt the real Preſence of Chriſt in the Sacrament of the Altar?

MR. *Green* deſired his Lordſhip to be good to him, and not to put him to anſwer to new matters, except he was diſcharged of the old; and upon this he ſtood long.

THEN one Mr. *Welch* a Lawyer told him, That though he were committed for Treaſon, yet if during his Confinement he had maintained Hereſy, his Ordinary might proceed againſt him for it, notwithſtanding his other Crime.

MR. *Green* deſired to be diſcharged according to Law, and to hear his Accuſers.

THEN Dr. *Chadſey* was ſent for, who reported, That in the Preſence of Mr *Moſely* the Lieutenant of the Tower, Mr. *Green* ſpake againſt the real Preſence and Sacrifice of the Maſs; and ſaid, that the Church of *Rome* was the Church of *Antichriſt*.

THEN the Biſhop of *London* aſked Mr. *Green*, If this were true? And he ſaid, Yes.

THEN ſaid the Biſhop to him, Will you maintain this by Learning?

HE anſwered, If he ſhould pretend to do ſo, he ſhould but ſhew his own Ignorance and Folly before

ſo many learned Men. But he ſaid, his Conſcienc was ſatisfied in the Truth, and that was ſufficient to his Salvation.

THEN Mr. *Welch* took Mr. *Green* aſide, and deſired him not to oppoſe himſelf to the Judgment of ſo many learned Men, and to the whole Church, but to be conformable; with much more to the ſame purpoſe.

BUT Mr. *Green* ſaid, He was fully ſatisfied of the Truth of what he profeſſed.

AT Night the Biſhop took Mr. *Green* into his Chamber, and made him to ſup at his own Table, and he lodged him in his own Houſe, and treated him very well. The next day he had him into his Chamber again at Night.

THEN the Biſhop aſked him, What made him to depart from the literal Senſe of the Words about the Sacrament, where Chriſt ſays, *This is my Body.*

MR. *Green* was loth to anſwer; but when he could not avoid it, he ſaid, That he was moved from the literal Senſe, from the manner of ſpeaking, by the Circumſtance, and by conferring it with other places of Scripture.

IT is evident (ſays he) that Chriſt took Bread, and that he ſhewed them Bread, which he affirmed to be his Body.

BUT that Affirmation could by no means be true in a literal Senſe.

THEREFORE the Words taken according to the Letter cannot be true.

WHEREFORE of neceſſity he muſt ſay, that it was ſpoken figuratively, and in the ſame Senſe that Chriſt ſaid, that he was a Door, a Vine, and a Way.

MR. *Green* was divers times examined by the Biſhop of *London*, and others that came to him; but he continued ſtedfaſt in his Faith, notwithſtanding all their Arguments and Perſuaſions. And then the Biſhop examined him in the Conſiſtory-Court by certain Articles, as has been already mentioned.

AND

AND the Biſhop commanded his Regiſter to draw out of his Anſwers an Order of Confeſſion, which was read to Mr. *Green*, and then ſubſcribed by the ſaid *Bartlet Green*. The Confeſſion was as followeth:

'*BARTLET GREEN*, born in the City of '*London* in the Pariſh of St. *Michael Baſſiſhaw*, of the 'Dioceſs of *London*, aged twenty-five Years, being 'examined in the Biſhop's Palace there, the 27th of '*November*, 1555. upon certain Articles, anſwered 'as followeth, *viz.*

'THAT neither in the time of King *Edward* the 'Sixth, after the Maſs by him was put down, nor in 'the time of Queen *Mary*, when the Maſs was reſto-'red again, he hath heard any Maſs at all; but he 'ſaith, in the Reign of the ſaid Queen's Majeſty, he 'the ſaid *Bartlet* at two ſeveral times on two *Eaſter*-'days, in the Chamber of *John Pulline*, one of the 'Preachers in King *Edward*'s time, in the Pariſh of 'St. *Michael Cornhill* in the Dioceſs of *London*, did 'receive the Communion with the ſaid *Pulline* and '*Chriſtopher Goodman*, ſome time Reader of the 'Divinity-Lecture in *Oxford*, now gone beyond the 'Sea; and the ſecond time with the ſaid *Pulline* and 'one *Runneger*, Maſter of Arts, of *Magdalen-College* 'in *Oxford*.

'AND this Examinant alſo ſaith, That at both 'the ſaid Communions, he and the others before-'named did take and receive Bread and Wine; 'which Bread and Wine, which, he ſaith, were uſed 'there by the ſaid *Pulline*, only reading the Words of 'the Inſtitution expreſſed in the Book of Communion. 'In which receiving and uſing, this Examinant ſaith, 'that he and the others aforeſaid did receive the Sa-'crament of the Lord's Supper; and that they re-'ceived material Bread and material Wine, no Sub-'ſtance thereof changed, and ſo no real Preſence of 'the Body and Blood of Chriſt being there, but only 'Grace added thereto.

'AND further this Examinant ſaith, That he hath 'heretofore, during the Reign of the Queen's Ma-'jeſty aforeſaid, refuſed, and ſo doth now refuſe to 'come and hear Maſs, and to receive the Sacrament 'of the Altar, as they are now uſed and miniſtred in 'this Church of *England*, becauſe he ſaith, that con-'cerning the Maſs, he cannot be perſuaded in his 'Conſcience, that the Sacrifice pretended to be in 'the ſame, is agreeable to God's Word, or main-'tainable by the ſame; or that without deadly offence 'he can worſhip the Body and Blood of Chriſt, 'which is pretended to be there.

'AND as concerning the Sacrament of the Altar, 'this Examinant ſaith, That he heretofore, during 'the ſaid Reign, hath refuſed, and now doth refuſe 'to receive the ſame as it is now uſed in the Church 'of *England*, becauſe it is not uſed according to the 'Inſtitution of Chriſt, but both in a ſtrange Tongue, 'and alſo not miniſtred in both Kinds; and beſides 'that contrary to God's Word, it is taught, that the 'thing there miniſtred is to be adored as the real and 'true Body of Chriſt.

'AND furthermore this Examinant ſaith, That 'during the ſaid Reign, he hath not been confeſſed to 'the Prieſt, nor receive the Abſolution at his hands, 'becauſe he is not bound by God's Word to make 'Auricular Confeſſion.'

Bartlet Green.

AFTER this, he with his ſix Companions were condemned, and ſent to *Newgate*, as aforeſaid.

DURING Mr. *Green*'s Confinement, his Grandfather Dr. *Bartlet Green* made him great offers, if he would return to the Church of *Rome*; but he abſolutely refuſed ſo to do.

WHEN he was in *Newgate*, he gave good Exhortations to the Malefactors that were there, and relieved ſuch Priſoners that he ſaw to be in want; and wrote to divers of his Friends to endeavour the releaſing of

ſeveral

ſeveral whom he named to be Objects of Mercy and Charity, and alſo to relieve the Neceſſitous that were there after his Death.

HE was naturally of an humble and modeſt Temper of Mind, and very pitiful and compaſſionate to ſuch as were in Diſtreſs, and was ready to help and relieve them, and went with Courage and Chearfulneſs to the Stake.

Of THOMAS BROWN.

THOMAS BROWN was born in the Pariſh of *Hiſton* in the Dioceſs of *Ely*, and came afterwards to *London*, and dwelt in the Pariſh of St. *Bridget* in *Fleet-ſtreet*. He was a married Man, of the Age of thirty-ſeven Years; who, for abſenting from his Pariſh Church, was preſented by the Conſtable of the ſaid Pariſh to Dr. *Bonner* Biſhop of *London*, and by him kept Priſoner, ſometime in the City, and ſometime at the Biſhop's Houſe in *Fulham*; where he was often examined by the ſaid Biſhop and others about his Faith. And he being required by the ſaid Biſhop, *September* the 26th, to come to the Chappel at *Fulham* to hear Maſs, he went into the Warren hard by, and kneeled among the Trees there at his private Prayers; and this the Biſhop took very heinouſly, as done in contempt of the Maſs.

AT his laſt Examination the Biſhop told him, that he had taken much pains to reclaim him from his Errors, and yet he reported that he did ſeek his Blood.

To whom *Thomas Brown* ſaid, Yea, my Lord, you are indeed a Blood-ſucker; and I wiſh I had as much Blood as there is Water in the Sea for you to ſuck your fill. He ſaid alſo to the Biſhop, If you can prove that to be Hereſy which I do hold and maintain, then I will turn to you; but you condemn me, becauſe I will not confeſs and believe the Bread in the Sacrament

Sacrament of the Altar (as you call it) to be the Body of Chriſt; and therefore you ſpill mine, and ſuch like innocent Blood, being the Queen's true Subjects, for which you ſhall anſwer, and that ſhortly.

So he was condemned, and delivered to the Secular Power, as you have already heard.

Of JOHN TUDSON.

JOHN TUDSON was born at *Ipſwich* in the County of *Suffolk*, and was put Apprentice to one *George Goodyear* in *London*. He was complained of to Sir *Richard Chomley* and Dr. *Story*, the Queen's Commiſſioners, and brought before them, who ſent him to Dr. *Bonner* Biſhop of *London*, to be proceeded againſt according to the Eccleſiaſtical Law. And the Biſhop often examined him, and at laſt publickly condemned him in the Conſiſtory-Court of *London*, for adhering to the Doctrines he had been taught by the Preachers in King *Edward* the Sixth's days; which he believed to be true, and therefore would not go from them, but perſiſted ſtedfaſtly in his Faith even unto Death.

Of JOHN WENT.

JOHN WENT was born at *Lanham* in *Eſſex* in the Dioceſs of *London*, a Shearman by Trade, and aged twenty-ſeven Years. He was firſt examined by Dr. *Story* about his Belief in the Sacrament of the Altar, and by him ſent to Biſhop *Bonner*; who, after divers Examinations, condemned him as an Heretick publickly with divers others, as is before related.

Of

Of ISABEL FOSTER.

ISABEL FOSTER was born at *Grafſtock* in the Dioceſs of *Carliſle*, and afterwards was married to *John Foſter* a Cutler, of the Pariſh of St. *Bridget* in *Fleet-ſtreet*, *London*. She was about the Age of fifty-five Years when ſhe was brought to Biſhop *Bonner*, for not coming to the Pariſh-Church. Her Examination to certain Articles objected to her and the reſt of her Companions, with her Anſwers to the ſame, for the which ſhe was condemned, are already ſet down.

Of JOAN LASHFORD, *a Maiden.*

THIS *Joan Laſhford* was the Daughter of *Robert Laſhford* Cutler, and born in the Pariſh of *Allhallows the Leſs* in *London*, and was about twenty Years old. She attended her Father-in-Law *John Warne*, and her own Mother, when they were in Priſon in *Newgate*, and condemned for Hereſy, for which they were both burned, at ſeveral times. And this made the ſaid *Joan* to be herſelf ſuſpected of Hereſy, as being of the ſame Religion with her Mother. And ſo ſhe was ſent by Dr. *Story* to Biſhop *Bonner*, and was by him examined and condemned, as hath been declared.

Now theſe ſeven virtuous and religious Perſons were, for maintaining and adhering to the true Faith of Chriſt's Holy Goſpel, openly condemned for Hereticks, as is before ſaid. And on the 15th of *January* they were all ſent to *Newgate*, where they continued Priſoners until the 27th Day of the ſame Month,

Month, 1556. and then they were all ſeven led to the Place of Execution in *Smithfield*, where they were faſtened to three Stakes, and there conſumed in one Fire, freely giving their Lives for the Teſtimony of the Truth, and with humble Confidence reſigning their Souls into the hands of God, thro' Jeſus Chriſt our Lord.

The LIVES *of* JOHN LOMAS, ANN ALBRIGHT, JOAN CATMER, AGNES SNOTH, JOAN SOLE, *who ſuffered Martyrdom in the City of* Canterbury, 1556.

JOHN LOMAS, of the Pariſh of *Tenterden* in the County of *Kent*, was detected of Hereſy, and cited to appear at the Spiritual Court in *Canterbury*, the 17th of *January*, 1556. The Judges were *Richard Faucet*, *John Warren*, *John Mills*, *Robert Collins*, and *John Baker*, Notary; and Articles being exhibited againſt him, it was firſt demanded of him, Whether he believed the Catholick Church, or no?

To which he anſwered, That he believed ſo much as is contained in God's Book, and no more.

2. HE was aſked, Whether he would be confeſſed of a Prieſt, or no?

HE anſwered, That he found it not written that he ſhould be confeſſed to any Prieſt, in God's Book; neither would he confeſs, unleſs he were accuſed by ſome Man of Sin.

3. HE was examined, Whether he believed the Body of Chriſt to be in the Sacrament of the Altar, really under the Forms of Bread and Wine, after the Conſecration, or no?

HE anſwered, That he believed no Reality of Chriſt's Body to be in the Sacrament: Neither found he

he it written that he is there under Form; but he believed ſo much as is written.

AND the ſaid *John Lomas* being diſmiſſed at that Time, was brought before the Court the next Day, being the 18th of *January*, and examined again, and refuſed to make any other Anſwer, than that he believed ſo much as was written in God's Book; ſo the Court gave Sentence againſt him, and he was delivered to the Secular Power in Order to Execution.

AGNES SNOTH, Widow, of the Pariſh of *Smarden*, was accuſed for her Religion, and cited to appear before the Judges of the Spiritual Court in *Canterbury*, where ſhe was compelled to make Anſwer to divers Interrogatories and Articles miniſtered unto her. In Anſwer whereunto, firſt ſhe denied not to be confeſſed to any Prieſt, notwithſtanding ſhe denied not to confeſs her Offences as one to another, but not auricularly to any Prieſt.

As touching the Sacrament of the Altar, ſhe proteſted, That if ſhe, or any other, did receive the Sacrament ſo as Chriſt, and his Apoſtles after him, did deliver it, then ſhe and they did receive it to their Comfort: But as it is now uſed in the Church of *England*, ſhe ſaid, that no Man could receive it, but to his Damnation, as ſhe thought.

THIS being examined concerning Penance; Whether it be a Sacrament or no, ſhe plainly denied the ſame; and that the Popiſh Manner of their Abſolution, was not conſonant to the Word of God, nor neceſſary to be taken: And in the reſt of her Anſwers ſhe agreed with *John Lomas*. Whereupon Sentence was read againſt her, and ſhe was committed to the Cuſtody of the Sheriffs of *Canterbury* until the Day of her Execution.

ANN ALBRIGHT appeared alſo before the Court; and it was objected againſt her concerning the ſame Matter of Confeſſion; whereunto ſhe anſwered, That ſhe would not be confeſſed of a Prieſt: And added moreover, ſpeaking unto the Prieſts then

preſent, 'Ye Prieſts (ſaid ſhe) are the Children of 'Perdition, and can do no Good by your Confeſſion.' And ſpeaking to the Judge and his Aſſiſtants, ſhe told them, 'That they were Subverters of Chriſt's 'Truth;' And, as touching the Sacrament of the Altar, ſhe ſaid, 'It was a naughty and abominable 'Idol, and ſo utterly denied the ſame Sacrament.' And ſo perſiſting and perſevering in her ſaid Anſwers and Sayings, ſhe was condemned the ſaid 18th of *January*, and delivered to the Sheriffs, in Order to ſuffer according to Law.

JOAN SOLE of the Pariſh of *Horton*, was, in like manner, condemned by the ſame *Phariſees* and Prieſts for not allowing Auricular Confeſſion, and for denying the real Preſence and Subſtance of Chriſt to be in the Sacrament. Who, after their Phariſaical Sentence being pronounced, was brought by the Sheriffs to the Stake with the other four, and ſuſtained the like Martyrdom with them, through the Aſſiſtance of God's holy Grace and Spirit mightily working in her, to the Glory of his Name, and Confirmation of his Truth.

JOAN CATMER, the fifth and laſt of this heavenly Company of Martyrs, was of the Pariſh of *Hith*, Wife, as it ſhould ſeem, of *George Catmer* burned before. Who being aſked what ſhe ſaid to Confeſſion made to a Prieſt, denied to be confeſſed to any Prieſt. And moreover the Judge ſpeaking of the Sacrament of the Altar, ſhe ſaid and affirmed, That ſhe believed not in that Sacrament, as it was then uſed, for that it was made, ſaid ſhe, a very Idol. In this her Confeſſion remaining and perſiſting, was by the like Sentence cruelly by them condemned, and ſo ſuffered with the aforeſaid *John Lomas*, and the other Martyrs, ratifying and confeſſing with their Blood the true Knowledge and Doctrine of the glorious Goſpel of Chriſt Jeſus our Saviour.

THESE five Perſons were burnt at two Stakes in one Fire, together at *Canterbury*, as is beforeſaid; who,

who, when the Fire was flaming about their Ears, did ſing Pſalms. Whereat the good Knight Sir *John Norton*, being there preſent, wept bitterly at the Sight thereof.

The LIFE *of the moſt Reverend Father in God,* THOMAS CRANMER, *Lord Archbiſhop of* Canterbury.

THIS great Prelate was the Son of *Thomas Cranmer*, Eſq; a Gentleman of an ancient and wealthy Family, that came in with the Conqueror; and was born at *Aſlacton*, in *Nottinghamſhire*, *July* 2, 1498. His Father died, while he was very young: And his Mother, when he was 14 Years old, ſent him to *Cambridge*. He was elected Fellow of *Jeſus-Colledge*; where he was ſo well beloved that when his Fellowſhip was vacant by Marriage, yet his Wife dying about a Year after, the Maſter and Fellows choſe him again. This Favour he ſo gratefully acknowledged, that when he was nominated to a Fellowſhip in Cardinal *Wolſey*'s new Foundation at *Oxon*, though the Salary was much more conſiderable, and the way to Preferment more ready by the Favour of the Cardinal, he nevertheleſs declined it, and choſe rather to continue with his old Fellow-Collegians, who had given him ſo ſingular a Proof of their Affection.

IN the Year 1523, he commenced Doctor of Divinity, being then in the thirty-fourth Year of his Age, and being in great eſteem for theological Learning he was choſen Reader of the Divinity-Lecture in his own College, and appointed by the Univerſity to be one of the Examiners of thoſe who took their Degrees in Divinity. Theſe Candidates he examined chiefly out of the Scriptures; and finding many of them groſly ignorant thereof, having thrown away their time on the dark Perplexities, and uſeleſs Queſ-

tions, of the Schoolmen, he rejected them as inſufficient; adviſing them to apply themſelves cloſely to the Study of the Holy Scriptures, before they came for their Degrees; it being ſhameful for a Profeſſor of Divinity to be unſkilled in that Book, wherein the Knowledge of God, and the Grounds of Divinity lay. And though ſome hated him for this, yet the more Ingenuous publickly returned him thanks, for having been the means of their great Improvement in the ſound Knowledge of Religion.

DURING his reſidence at *Cambridge*, the Queſtion aroſe concerning King *Henry*'s Divorce, and the Plague breaking out in the Univerſity about that time, he retired to *Waltham-Abbey*: Where caſually meeting with *Gardiner* and *Fox*, the one the King's Secretary, the other his Almoner, and diſcourſing with them about the Divorce; he greatly commended the Expedient ſuggeſted to the King by Cardinal *Wolſey*, of conſulting the Divines of our own and the foreign Univerſities; which he thought would bring the Matter to a ſhort Iſſue, and be the ſafeſt and ſureſt Method of giving the King's troubled Conſcience a well-grounded Satisfaction. This Converſation *Fox* and *Gardiner* related to the King; who immediately ſent for him to Court, and admiring his Gravity, Modeſty and Learning, reſolved to cheriſh and promote him. Accordingly he made him his Chaplain, and gave him a good Benefice: He was alſo nominated by him to be Arch-Deacon of *Taunton*. At the King's command he drew up his own judgment of the Caſe in Writing; and ſo ſolidly defended it in the publick School at *Cambridge*, that he brought over diverſe of the contrary Part to his Opinion; particularly five of thoſe ſix Doctors, who had before given in their Judgment to the King, for the Lawfulneſs of the Pope's Diſpenſation with marrying the Brother's Wife.

IN a Matter of ſo great Importance, it may not be improper to give an Abſtract of thoſe Arguments, to which

which they, who with Doctor *Cranmer* favoured the Divorce, grounded their judgment. Theſe were taken partly from Scripture; from Fathers, Councils, and Schoolmen.

FROM Scripture they argued, "That the prohibited Degrees in *Leviticus* were not only obligatory to the *Jewiſh* Nation, but moral Precepts and the primitive Laws of Marriage; as appeared from the Judgments denounced againſt the *Canaanites* for the Violation of them, and their being ſaid to have polluted the Land thereby; which cannot be accounted for, if theſe were only poſitive *Jewiſh* Conſtitutions: That among thoſe prohibited Degrees, the Marriage with the Brother's Wife was one; *Lev.* xviii. 16. and 20, 21. And that the Breach of theſe Precepts was called an unclean Thing, wickedneſs and an abomination: That the Diſpenſation in *Deuteronomy* of marrying with the Brother's Wife, only ſhewed, that the Foundation of the Law was not in its own Nature immutable, but might be diſpenſed with by immediate divine Revelation; but that it did not follow, that the Pope by his ordinary Authority could diſpenſe with it: And to pretend the Senſe of the Precept to be only a Prohibition of having the Father's Wife in his Lifetime, was a poor low Cavil, it being univerſally unlawful to have any Man's Wife whatever, while he was yet living.

THE conſtant Tradition of the Church was clear againſt the Lawfulneſs of the Marriage. *Origen* on *Lev.* xx. St. *Chryſoſtom* on *Matt.* xxii. and St. *Baſil* in his Epiſtle to *Diodorus*, expreſly aſſert theſe Precepts to be obligatory under the Goſpel; and in the *Latin* Church, St. *Ambroſe*, *Jerome* and *Auſtin* were of the ſame Opinion. And *Tertullian*, who lived within an Age after the Apoſtles, in his fourth Book againſt *Marcion*, affirms, that the Law of not marrying the Brother's Wife does ſtill oblige Chriſtians. Pope *Gregory* the Great, had given the ſame Determination, in anſwer to *Auſtin* the firſt Archbiſhop of *Canterbury*;

and

and directed him to adviſe all, who had married their Brother's Wife, to look on their Marriage as a moſt grievous Sin, and to ſeparate from her Society. Other Popes had declared themſelves of the ſame Judgment; and particularly *Innocent* the Third had wrote with great Vehemence againſt ſuch Marriages."

To theſe were added many Teſtimonies from the Writers of later Ages, and the Schoolmen and Canoniſts; but the Judgment of the pureſt Antiquity being ſo full and expreſs, I ſhall paſs them over, as leſs material; only obſerving, that on the contrary Side none could be produced, before *Wickliffe* and *Cajetan*, who looked on theſe Prohibitions as only branches of the judicial Law of the *Jews*.

"THE ſecond Canon of the Council of *Neo-cæſarea* decrees, that if a Woman were married to two Brothers, ſhe ſhould be excommunicated till Death; and that the Man who married his Brother's Wife, ſhould be anathematized: Which was confirmed in a Council held by Pope *Gregory* the ſecond. The fifty-firſt Canon of the Council at *Agde* reckons the Marriage with his Brother's Wife among inceſtuous Marriages; and decrees, that all ſuch Marriages are null, and the Parties ſo contracting to be excommunicated till they ſeparate from each other. And the contrary Doctrine and Error of *Wickliffe* had been condemned, not only in Convocation at *London* and *Oxon*, but in the general Council of *Conſtance*."

AND becauſe ſome Endeavours were uſed to evade all this by a Pretence, that the Marriage with Prince *Arthur* was never conſummated; it was farther alledged, "that Conſummation was not neceſſary to make a Marriage compleat, as might be inferred from *Deut.* xxii. 24. where the Woman, who was only eſpouſed to a Man, if ſhe admitted another to her Bed, is commanded to be ſtoned as an Adultereſs; and the Man is ſaid to have humbled his Neighhour's Wife: And though *Joſeph* had never conſummated the Marriage with the Bleſſed Virgin, yet it appears from

from *Matt.* i. 19. that he could not put her away without a ſolemn Bill of Divorce."

BUT in this Caſe, there was not the leaſt Ground to imagine, that the Marriage had not been conſecrated. The Marriage-Bed was ſolemnly bleſſed when they were put into it; they were ſeen publickly in Bed together, for ſeveral Days after. The *Spaniſh* Embaſſador had, by his Maſter's Order, taken proofs of the Conſummation of the Marriage, and ſent them into *Spain*: And the young Prince, who was then ſixteen, had by many Expreſſions given his Servants cauſe to believe, that it was conſummated the firſt Night. Nay it was thought, that his too early Marriage haſtened his Death, he having been ſtrong, vigorous and healthy before it; but afterwards declining apace, which was attributed to his being too uxorious. After his Death, his Brother was not created Prince of *Wales*, till ten Months were elapſed, that they might be certain that the Princeſs was not with Child, before they conferred that Honour upon him. She herſelf never ſaid any thing to the contrary; and in the Petition offered to the Pope in her Name, as repeated in his Bull, it is ſaid, that the Marriage was perhaps conſummated: Nay farther, in the Pope's Brief, it is plainly confeſſed, that the Marriage was conſummated by carnal Copulation.

IN the Year 1530, Doctor *Cranmer* was ſent by the King to diſpute on this Subject at *Paris*, *Rome*, and in other foreign Parts. At *Rome* he delivered his Book to the Pope, and offered to juſtify it in a publick Diſputation: But after ſundry promiſes and appointments, none appeared to oppoſe him publickly; and in more private Conferences he forced them to confeſs, that the Marriage was contrary to the Law of God. The Pope conſtituted him Pœnitentiary General of *England*, and diſmiſſed him. In *Germany*, he gave full ſatisfaction to many learned Men, who were before of a contrary Perſuaſion; and prevailed on the famous *Oſiander*, to declare the King's Mar-

riage

riage, in his Treatiſe of Inceſtuous Marriages, and to draw up a Form of Direction, how the King's Proceſs ſhould be managed; which was ſent over to *England*. Before he left *Germany*, he was married to *Oſiander*'s Niece; whom, when he returned from his Embaſſy, he did not take over with him, but ſent for her privately in 1534.

IN *Auguſt* 1532, Archbiſhop *Warham* departed this Life; and the King, thinking Dr. *Cranmer* the moſt proper Perſon to ſucceed him in the See of *Canterbury*, wrote to him to haſten Home, concealing the Reaſon: But *Cranmer* gueſſing at it, and deſirous to decline the Station, moved ſlowly on; in hopes that the See might be filled, before his Arrival. But all this backwardneſs, and the Excuſes which his great Modeſty and Humility prompted him to make, when after his return the King opened his Reſolution to him, ſerved only to raiſe the King's Opinion of his Merit; ſo that at laſt he found himſelf obliged to ſubmit, and undertake the weighty Charge.

THE Pope, notwithſtanding *Cranmer* was a Man very unacceptable to *Rome*, diſpatched eleven Bulls to compleat his Character. By the firſt, which is directed to the King, he is, on his nomination, promoted to the See of *Canterbury*; by the Second, directed to himſelf, notice is given him of this Promotion; the Third abſolves him from all Cenſures; the Fourth, was ſent to the Suffragans; the Fifth to the Dean and Chapter; the Sixth to the Clergy of *Canterbury*; the Seventh to all the Laity; the Eighth to all that held Lands of the See, requiring them to acknowledge him as Archbiſhop; by the Ninth his Conſecration is ordered, upon taking the Oath in the Pontifical; by the Tenth the Pall was ſent him; and by the Eleventh, the Archbiſhop of *York*, and Biſhop of *London*, were ordered to put it on. Theſe Bulls the Archbiſhop according to Cuſtom received; but immediately ſurrendred them to the King, becauſe he would not acknowledge the Pope's Power of conferring

ring Eccleſiaſtical Dignities in *England*, which he eſteemed the King's ſole Right.

HE was conſecrated on *March* 30, 1533, by *John Longland*, Biſhop of *Lincoln*; *John Voicy*, Biſhop of *Exon*; and *Henry Standiſh*, Biſhop of St. *Aſaph*: And becauſe in the Oath of Fidelity to the Pope, which he was obliged to take before his Conſecration, there were ſome things ſeemingly inconſiſtent with his Allegiance to the King, he made a publick Proteſtation, that he intended not to take the Oath in any other Senſe than that, which was reconcileable to the Laws of God, the King's juſt Prerogative and the Statutes of this Kingdom, ſo as not to bind himſelf thereby, to act contrary to any of theſe. This Proteſtation he renewed, when he was to take another Oath to the Pope, at his receiving the Pall; and both times deſired the Proto-notary to make a publick Inſtrument of his Proteſtation, and the Perſons preſent, to ſign it.

THE firſt Service the Archbiſhop did for the King, was pronouncing the Sentence of his Divorce from Queen *Catherine*, which was done *May* 23, *Gardiner* Biſhop of *Wincheſter*, and the Biſhops of *London*, *Bath* and *Lincoln* being in Commiſſion with him. The Queen, after three Citations, neither appearing in Perſon, nor by Proxy, was declared Contumax; the Depoſitions relating to the Conſummation of the Marriage with Prince *Arthur* were read, together with the Provinces of *Canterbury* and *York*, and the Opinions of the moſt noted Canoniſts and Divines in favour of the Divorce: And the Archbiſhop, with the unanimous Conſent of the reſt of the Commiſſioners, pronounced the Marriage between the King and Queen *Catherine*, Null, and of no Force from the Beginning; and declared them ſeparated and divorced from each other, and at Liberty to engage with whom they pleaſed. In this Affair the Archbiſhop proceeded, only upon what had been already concluded by the Univerſities, Convocations, *&c.* and did no more than put their Deciſions into a Form of Law. On the

28th of *May* he held another Court at *Lambeth*, in which he confirmed the King's Marriage with *Anna Boleyn*.

THE Pope, alarmed at theſe Proceedings, by a publick Inſtrument declared the Divorce null and void, and threatened to excommunicate the Archbiſhop, unleſs he would revoke all that he had done: Whereupon the Archbiſhop appealed from the Pope to the next General Council, lawfully called; and ſent the Appeal under his Seal to *Bonner*, deſiring him and *Gardiner*, to acquaint the Pope with it, in ſuch a Manner, as they thought moſt expedient.

ON the 7th of *September*, the new Queen was delivered of a Daughter, who was baptized the *Wedneſday* following, and named *Elizabeth*, Archbiſhop *Cranmer* ſtanding Godfather.

WHEN the Supremacy came under Debate, and the uſurped Power of the Biſhop of *Rome* was called in Queſtion, the Archbiſhop anſwered all the Arguments brought in defence of the Papal Tyranny, with ſuch Strength and Perſpicuity, and ſolidly confuted its Advocates from the Word of God, and the univerſal Conſent of the Primitive Church; that the foreign Power was, without Scruple, aboliſhed by full Conſent in Parliament and Convocation. The Deſtruction of this uſurped Juriſdiction *Cranmer* had prayed for many Years, as himſelf declared in a Sermon at *Canterbury*; becauſe it was the Occaſion of many Things being done, contrary to the Honour of God, and the Good of this Realm; and he perceived no Hopes of Amendment, while it continued. This he now ſaw happily effected; and ſoon after, he ordered an Alteration to be made in the Archiepiſcopal Titles, inſtead of *Apoſtolicæ Fedis Legatus*, ſtyling himſelf *Metropolitanus*.

THE King, whoſe Supremacy was now almoſt as univerſally acknowledged, as the Pope's had been before, looked on the Monaſteries with a jealous Eye; theſe he thought were by their Privileges of Exemp-

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tion engaged in the See of *Rome*, and would prove a Body of Reſerve for the Pope, always ready to appear in the Quarrel, and to ſupport his Claim. This, it is probable, was the chief Motive which inclined the King to think of diſſolving them: And *Cranmer* being conſulted on this Head, approved of the Reſolution. He ſaw how inconſiſtent thoſe Foundations were with the Reformation of Religion, which he then had in View; and propoſed, that out of the Revenues of the Monaſteries, the King ſhould found more Biſhopricks; that the Dioceſes being reduced into leſs Compaſs, the Biſhops might the better diſcharge their Duty according to Scripture and private Practice. He hoped alſo, that from theſe Ruins there would be new Foundations erected in every Cathedral, to be Nurſeries of Learning, under the Inſpection of the Biſhop, for the Uſe and Benefit of the whole Dioceſe. But theſe noble Deſigns were unhappily defeated by the ſiniſter Arts of ſome avaricious Courtiers, who, without fear of the divine Vengeance, or regard to the Good of the Publick, ſtudied only, how ſacrilegiouſly to raiſe their own Fortunes out of the Church's Spoils.

WHEN Queen *Anna Boleyn* was ſent to the *Tower*, on a ſudden Jealouſy of the King, the Archbiſhop was greatly concerned for her Misfortune, and did his utmoſt Endeavour to aſſiſt her in her Diſtreſs. He wrote a Conſolatory Letter to the King, in which, after having recommended to him an Equality of Temper, and Reſignation to Providence, he put him in mind of the great Obligations he had received from the Queen, and endeavoured to diſpoſe the King to Clemency and a good Humour. Finally, he moſt humbly implored him, that however unfortunate the Iſſue of this Affair might prove, that he would ſtill continue his Love to the Goſpel; leſt it ſhould be thought, that it was for her Sake only, that he had favoured it. But neither this Letter of the Archbiſhop, nor another very moving one wrote with her own Hand, made the leaſt Impreſſion upon the

King: For her Ruin was decreed, and (after *Cranmer* had declared her Marriage with the King null and void, upon her Confeſſion of a Præ-contract with the Earl of *Northumberland*) ſhe was tried in the *Tower*, and executed on the 19th of *May*, 1536.

IN 1537, the Archbiſhop, with the joint Authority of the Biſhops, ſet forth that valuable Book, intitled, "The Inſtitution of a Chriſtian Man." This Book was compoſed in Convocation; and drawn up for a Direction to the Biſhops and Clergy. It contains an Explication of the Creed, the Lord's-Prayer, the Ave-Maria, Juſtification and Purgatory. This was a great Step towards the future Reformation; for in this Book the univerſal Paſtorſhip of the Biſhop of *Rome* is declared to have no Foundation in the Word of God, the Church of *England* is aſſerted to be, as truly and properly, a Catholick and Apoſtolick Church, as that of *Rome*, or any other Church, where the Apoſtles perſonally reſided; and all Churches are affirmed to be equal in Power and Dignity, built upon the ſame Foundation, governed by the ſame Spirit, and on as good Grounds expecting the ſame glorious Immortality.—In the Article of the Sacrament of the Altar, though the corporal Preſence is aſſerted, yet it is only ſaid, that this Sacrament is to be uſed with "all due Reverence and Honour," without any mention of the Adoration of the Elements. The ſuperſtitious Notions of the People concerning the Ceremonies and Injunctions of the Church, in thinking them of ſtricter Obligation than moral Duties, are cenſured. In the Expoſition of the ſecond Commandment, bowing down to, or worſhipping of Images, is expreſly condemned. The Invocation of Saints is reſtrained to begging their Interceſſion for us; and Health of Body and Mind, Remiſſion of Sin, Grace and future Happineſs, are ſaid to be above the Diſpoſal of created Beings; and Bleſſings, for the obtaining which, we muſt apply only to God Almighty. The Clergy are forbid to pretend to temporal Juriſdiction,

diction, independent on the civil Magiſtrate; paſſive Obedience is aſſerted without Reſtriction; and all Reſiſtance, on what Pretence ſoever, condemned. The People are cautioned againſt miſtaking the Ave Maria for a Prayer, which is only an Hymn of Praiſe. Juſtification is attributed to the Merits and Satisfaction of Jeſus Chriſt alone, excluſive of the Merit of good Works: and the Pope's Pardons, Maſſes at *Scala Cæli*, or before any celebrated Images, are declared unprofitable to deliver Souls out of the middle State of Puniſhment; concerning the Nature and Degrees of which it is affirmed, that we have no Certainty from Revelation.

ARCHBISHOP *Cranmer*, from the Day of his Promotion to the See of *Canterbury*, had continually employed his Thoughts on getting the Scriptures tranſlated into *Engliſh*: He had often ſollicited his Majeſty about it, and, at length obtained a Grant that they might be tranſlated and printed. For want of good Paper in *England*, the Copy was ſent to *Paris*; and by *Bonner*'s Means, a Licence was procured for printing it there. As ſoon as ſome of the Copies came to the Archbiſhop's Hands, he ſent one to the Lord *Cromwel*, deſiring him to preſent it in his Name to the King, importuning him to intercede with his Majeſty, that by his Authority all his Subjects might have the Liberty of uſing it without conſtraint; which Lord *Cromwel* accordingly did, and the King readily aſſented. Injunctions were forthwith publiſhed, requiring an *Engliſh* Bible of the largeſt Size to be procured for the Uſe of every Pariſh Church, at the Expence of the Miniſter and Churchwardens; and prohibited all diſcouraging the People from reading or hearing the Scriptures. The Book was received with inexpreſſible Joy; every one that was able, purchaſed the ſame; and the Poor greedily flocked to hear it read. Some Perſons in Years learned to read on purpoſe that they might peruſe it; and even little Children crowded with eagerneſs to hear it.

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THE Archbiſhop was not yet convinced of the Falſeneſs of the abſurd Doctrine of Tranſubſtantiation, but continued a ſtiff Maintainer of the corporal Preſence; as appears from his being unhappily concerned in the Proſecution of *Lambert*, who was burnt, *November* the 20th, 1538. for denying Tranſubſtantiation.

IN 1539, the Archbiſhop and the other Biſhops, who favoured a Reformation, fell under the King's Diſpleaſure; becauſe they could not be perſuaded, to give their Aſſent in Parliament, that the King ſhould have all the Revenues of the Monaſteries which were ſuppreſſed, to his own ſole Uſe. They had been prevailed upon to conſent, that he ſhould have all the Lands which his Anceſtors gave to any of them; but the Reſidue they would have beſtowed on Hoſpitals, Schools, and other pious and charitable Foundations. *Gardiner*, Biſhop of *Wincheſter*, and the reſt of the Popiſh Faction, took this Opportunity to inſinuate themſelves, by their Hypocriſy and Flattery, into the King's Favour, and to incenſe him againſt the Archbiſhop. This is thought to have been the Cauſe of the King's Zeal, in preſſing the Bill containing the ſix bloody Articles; by which none were allowed to ſpeak againſt Tranſubſtantiation, on pain of being burnt as Hereticks, and forfeiting their Goods and Chattels, as in caſe of Treaſon: It was alſo thereby made Felony, and Forfeiture of Lands and Goods, to defend the Communion in both Kinds, or Marriage of the Clergy, or thoſe who had vowed Celibacy, or to ſpeak againſt private Maſſes and Auricular Confeſſion.

THE Archbiſhop argued boldly in the Houſe againſt the ſix Articles, three Days together; and that ſo ſtrenuouſly, that though the King was ſo obſtinate in paſſing the Act, yet he deſired a Copy of his Reaſons againſt it; and ſhewed no Reſentment towards him for his Oppoſition to it. The King would have perſuaded him to withdraw out of the Houſe, ſince he could

could not vote for the Bill; but after a decent Excuſe, he told his Majeſty, that he thought himſelf obliged in Conſcience, to ſtay and ſhew his Diſſent. When the Bill paſſed, he entered his Proteſt againſt it; and ſoon after he ſent his Wife away privately to her Friends in *Germany*. The King, who loved him for his Probity and Courage, ſent the Dukes of *Norfolk* and *Suffolk*, and the Lord *Cromwel*, to acquaint him with the Eſteem he had for him, and to aſſure him of his Favour, notwithſtanding the Paſſing of the Act.

In 1540, the King iſſued out a Commiſſion, to the Archbiſhop, and a ſelect Number of Biſhops, to inſpect into Matters of Religon, and explain ſome of the chief Doctrines of it. The Biſhops drew up a Set of Articles favouring the old Popiſh Superſtitions; and meeting at *Lambeth*, vehemently urged the Archbiſhop, that they might be eſtabliſhed, it being the King's Will and Pleaſure. But neither by Fear nor Flattery, could they prevail upon him to conſent to it; no, though his Friend the Lord *Cromwel* lay then in the *Tower*, and himſelf was ſuppoſed to loſe Ground more and more in the King's Affections. He went himſelf to the King, and expoſtulated with him, and ſo wrought upon him, that he joined with the Archbiſhop againſt the reſt of the Commiſſioners; and the Book of Articles was drawn up and paſſed according to *Cranmer*'s Judgment.

In this Year the largeſt Volume of the *Engliſh* Bible was publiſhed, with an excellent Preface of the Archbiſhop's prefixed to it; and *Bonner*, then newly conſecrated Biſhop of *London*, ſet up ſix of them in the moſt convenient Places of his Cathedral of St. *Paul*'s, for the People to reſort unto and read. So different were his Sentiments then, from what he afterwards appeared in Queen *Mary*'s Days.

After the Fall of the Lord *Cromwel*, Archbiſhop *Cranmer*, obſerving the reſtleſs Spirit of his Adverſaries, and how they lay upon the Watch for an Opportunity to bring him into Trouble; thought it prudent

dent to retire for a Seaſon, and to live in as great Privacy as the Duties of his Station would permit him. Notwithſtanding which, his implacable Enemy, Biſhop *Gardiner*, was daily contriving his Ruin; and he having procured one Sir *John Goſtwicke* to accuſe the Archbiſhop in Parliament, of encouraging Novel Opinions, and making his Family a Nurſery of Hereſy and Sedition; divers Lords of the Privy Council moved the King to commit the Archbiſhop to the *Tower*, till Enquiry ſhould be made into the Truth of this Charge.

THE King, who perceived that there was more Malice than Truth in theſe Clamours againſt *Cranmer*; one Evening, under pretence of diverting himſelf on the Water, ordered his Barge to be rowed to *Lambeth-ſide*. The Archbiſhop's Servants acquainting their Lord of his Majeſty's being ſo near, his Lordſhip came to the Water-ſide, to pay his Reſpects to the King, and to invite him into his Palace. The King commanded the Archbiſhop to come into the Barge, and made him ſit down cloſe by him; having ſo done, the King began to complain to him, of the Nation's being over-run with Hereſy and new Notions of Divinity, which he had Reaſon to fear might be of dangerous Conſequence, and that the Faction might in time break out into a Civil War, and be the Cauſe of much Blood-ſhed, and the total Ruin of many of his honeſt and peaceable Subjects. To prevent which, his Majeſty told him, he was reſolved to ſeek after the grand Incendiary, and to take him off by ſome exemplary Puniſhment. And then proceeded to aſk the Archbiſhop what his Opinion was of ſuch a Reſolution. Though *Cranmer* ſoon ſmelt the Meaning of that Queſtion, yet he freely, and without the leaſt Appearance of Concern, replied; that his Majeſty's Reſolution was greatly to be commended; and that not only the prime Incendiary, but alſo the reſt of the Factious Hereticks ought to be made publick Examples to the Terror of others; But then he cautioned

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the King, not to charge thoſe with Hereſy, who made the divinely-inſpired Scriptures the Rule of their Faith, and could prove their Doctrine by clear Teſtimonies from the Word of God. Upon this, the King came cloſer, and plainly told him, he had been informed by many, that he was the Grand Hereſiarch, who encouraged all this Heterodoxy; and that his Authority had occaſioned the ſix Articles to be conteſted ſo publickly in his Province. The Archbiſhop modeſtly replied, that he could not acknowledge himſelf to be of the ſame Opinion, in reſpect of thoſe Articles, as he had declared himſelf of, when the Bill was paſſing; but that notwithſtanding he was not conſcious to himſelf, of having offended againſt the Act. Then the King, putting on an Air of Pleaſantry, aſked him, whether his Bed-chamber would ſtand the Teſt of thoſe Articles; the Archbiſhop gravely and ingenuouſly confeſſed, that he was married in *Germany* during his Embaſſy at the Emperor's Court, before his Promotion to the See of *Canterbury*; but, at the ſame Time, aſſured the King, that on the Paſſing that Act, he had parted with his Wife, and ſent her abroad to her Friends. His anſwering thus, without Evaſion or Reſerve, ſo pleaſed the King, that he now pulled off the Maſk, and aſſured him of his Favour; and then freely told him of the Information preferred againſt him, and who they were that pretended to make it good. The Archbiſhop ſaid, that he was not afraid of the ſtricteſt Scrutiny; and therefore was willing to ſubmit himſelf to a Legal Trial. The King aſſured him, he would put the Cauſe into his own Hands, and truſt him entirely with the Management of it. This the Archbiſhop remonſtrated, would be cenſured as Partiality, and the King's Juſtice called in Queſtion: but his Majeſty had ſo ſtrong an Opinion of *Cranmer*'s Integrity, that he was reſolved to leave it to his Conduct; and having farther aſſured him of the entire Confidence he repoſed in him, he diſmiſſed him.

THE Archbiſhop immediately ſent down his Vicar-General, and principal Regiſtrary to *Canterbury*, to make a thorough Enquiry into the Affair, and trace the Progreſs of this Plot againſt him. In the mean Time his Adverſaries importunately preſſed the King to ſend him to Priſon, and oblige him to anſwer to the Charge of Hereſy. At length his Majeſty reſigned ſo far to their Sollicitations, as to conſent, that if the Archbiſhop could fairly be proved guilty of any one Crime againſt either Church or State, he ſhould be ſent to Priſon: In this the King acted the Politician, intending, by thus ſeemingly giving Countenance to the Proſecution, to diſcover who were *Cranmer*'s Adverſaries, and what was the Length of their Deſign againſt him. At Midnight he ſent a Gentleman of his Privy-Chamber to *Lambeth*, to fetch the Archbiſhop; and when he was come, told him, how he had been daily importuned, to commit him to Priſon, as a Fauter of Hereſy; and how far he had complied. The Archbiſhop thanked his Majeſty for this timely Notice, and declared himſelf willing to go to Priſon, and ſtand a Trial; for being conſcious that he was not guilty of any Offence, he thought that the beſt Way to clear his Innocence, and remove all unreaſonable and groundleſs Suſpicions.

THE King admiring his Simplicity, told him, he was in the Wrong to rely ſo much on his Innocence; for if he were once under a Cloud, and hurried to Priſon, there would be Villains enough to ſwear any thing againſt him; but while he was at Liberty, and his Character intire, it would not be ſo eaſy to ſuborn Witneſſes againſt him. "And therefore, continued he, ſince your unguarded Simplicity, makes you leſs cautious, than you ought to be, I will ſuggeſt to you the Means of your Preſervation. To-morrow you will be ſent for to the Privy-Council, and ordered to Priſon; upon this you are to requeſt, that ſince you have the Honour to be one of the Board, you may be admitted unto the Council, and the Informers againſt

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you brought Face to Face; and then if you cannot clear yourſelf, you are willing to go to Priſon: If this reaſonable Requeſt is denied you, appeal to me, and give them this Sign, that you have my Authority for ſo doing." Then the King took a Ring of a great Value off his Finger, gave it to the Archbiſhop, and diſmiſſed him.

THE next Morning, the Archbiſhop was ſummoned to the Privy-Council; and when he came there, was denied Admittance into the Council-Chamber. When Dr. *Butts*, one of the King's Phyſicians, heard of this, he came to the Archbiſhop, who was waiting in the Lobby amongſt the Footmen, to ſhew his Reſpect, and to protect him from Inſults. The King ſoon after ſending for the Doctor, he acquainted his Majeſty with the ſhameful Indignity put upon the Archbiſhop. The King, incenſed, that the PRIMATE OF ALL ENGLAND ſhould be uſed in ſo contumelious a Manner, immediately ſent to command them to admit the Archbiſhop into the Council-Chamber. At his Entrance he was ſaluted with an heavy Accuſation, of having infected the whole Realm with Hereſy; and commanded to the *Tower*, till the whole of this Charge was thoroughly examined. The Archbiſhop deſired to ſee the Informers againſt him, and to have the Liberty of defending himſelf before the Council, and not to be ſent to Priſon on bare Suſpicion. But when this was abſolutely denied him, and finding that neither Arguments or Intreaties would prevail, he appealed to the King; and producing the Ring he had given him, put a Stop to their Proceedings. When they came before the King, he ſeverely reprimanded them, expatiated on his Obligations to *Cranmer* for his Fidelity and Integrity; and charged them, if they had any Affection for him, to expreſs it, by their Love and Kindneſs to the Archbiſhop. *Cranmer* having eſcaped the Snare, never ſhewed the leaſt Reſentment for the Injuries done him; and from this time forwards,

had ſo great a Share in the King's Favour, that nothing was attempted againſt him.

Theſe Troubles of the good Archbiſhop are ſomewhat differently related by Doctor *Burnet* and Mr. *Strype*; but I rather chuſe to follow Archbiſhop *Parker*'s Account, who living in thoſe Times, muſt be allowed a much better Authority, in things of this Nature, than any who live at ſo great a Diſtance.

THE Archbiſhop's Vicar-General and Regiſter, being found negligent and dilatory, the King ſent Doctor *Lee* privately to *Canterbury*, to examine into this Conſpiracy againſt the Archbiſhop, and make his Report of what he could diſcover. On a ſtrict Enquiry, he found Letters from Biſhop *Gardiner*'s Secretary, by which it appeared, that the Prelate had been the principal Promoter of this Proſecution againſt *Cranmer*. When the Biſhop of *Wincheſter* perceived, that his Deſigns againſt the Archbiſhop were detected, fearing the Conſequence, he wrote him a very humble penitent Letter, in which he acknowledged himſelf to have be guilty of great Folly in giving Credit to thoſe ſlanderous Reports, which were raiſed againſt the Archbiſhop, as if he had been a Favourer of Hereſy and falſe Doctrines; declaring, that he was now entirely ſatisfied, that theſe Accuſations where wholly falſe and groundleſs; aſking Pardon in moſt ſubmiſſive and affectionate Terms, for his great Raſhneſs and Undutifulneſs, and promiſing all future Obedience and Fidelity to the Archbiſhop, whom he ſtiled his good and gentle Father. On the Reception of this Letter, the Archbiſhop, laying aſide all Reſentment againſt him, reſolved to forget what was paſt; and ſaid, ſince *Gardiner* called him Father, he would prove a Father to him indeed: And when the King would have laid the Biſhop of *Wincheſter*'s Letter before the *Houſe of Lords*, *Cranmer* prevailed with him, not to give the Biſhop any Trouble about it, but let the Matter drop.

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THE ſame Lenity he ſhewed towards Doctor *Thornton*, the Suffragan of *Dover*, and Doctor *Barbar*; who though entertained in his Family, and entruſted with his Secrets, and indebted to him for many Favours, had ungratefully conſpired with *Gardiner*, to take away his Life. When he firſt diſcovered their Treachery, he took them aſide into his Study, and telling them that he had been baſely and falſely abuſed by ſome, in whom he had always repoſed the greateſt Confidence, deſired them to adviſe him, how he ſhould behave himſelf towards them. They not ſuſpecting to be concerned in the Queſtion, replied, that ſuch vile abandon'd Villains ought to be proſecuted with the utmoſt Rigour; nay, deſerved to die without Mercy. At this the Archbiſhop, lifting up his Hands to Heaven, cried out, "Merciful God, whom may a Man truſt!" and then pulling out of his Boſom the Letters, by which he had diſcovered their Treachery, aſked them if they knew thoſe Papers. When they ſaw their own Letters produced againſt them, they were in the utmoſt Confuſion, and falling down on their Knees, humbly ſued for Forgiveneſs. The Archbiſhop told them, that he forgave them, and would pray for them; but that they muſt not expect him ever to truſt them for the future.

AND now I am upon this Subject of the Archbiſhop's Readineſs to forgive and forget Injuries, I cannot but take notice of a pleaſant Story which happened ſome time before this: The Archbiſhop's firſt Wife, whom he married at *Cambridge*, lived at the *Dolphin*-Inn; and he often reſorted thither on that Account; the Popiſh Party had raiſed a Story, that he was an Oſtler of that Inn, and never had the Benefit of a learned Education. This idle Story a *Yorkſhire* Prieſt had with great Confidence aſſerted, in an Ale-Houſe, which he uſed to frequent; railing at the Archbiſhop, and ſaying, that he had no more Learning than a Gooſe. Some of the Pariſh, who had a Reſpect for *Cranmer*'s Character, informed the Lord *Cromwel* of this,

this, who immediately ſent for the Prieſt, and committed him to the *Fleet-Priſon*. When he had been there nine or ten Weeks, he ſent a Relation of his to the Archbiſhop, to beg his Pardon, and humbly ſue to him for a Diſcharge. The Archbiſhop inſtantly ſent for him, and after gentle Reproof, aſked the Prieſt, whether he knew him? to which he anſwered, no; the Archbiſhop expoſtulated with him, why he ſhould then make ſo free with his Character. The Prieſt excuſed himſelf by his being in Drink: But this, *Cranmer* told him, was a double Fault; and then let him to know, that if he had a Mind to try what a Scholar he was, he ſhould have Liberty to oppoſe him, in whatever Science he pleaſed. The Prieſt humbly aſked his Pardon, and confeſſed himſelf to be very ignorant, and to underſtand nothing but his Mother-Tongue. "No doubt then, ſaid *Cranmer*, you are well verſed in the *Engliſh* Bible, and can anſwer any Queſtion out of that: pray tell me who was *David*'s Father?" The Prieſt ſtood ſtill a-while, to conſider; but at laſt told the Archbiſhop, he could not recollect his Name. "Tell me then, ſays *Cranmer*, who was *Solomon*'s Father?" The poor Prieſt replied, That he had no Skill in Genealogies, and could not tell. Then the Archbiſhop adviſed him to frequent Ale-Houſes leſs, and his Study more; and admoniſhed him, not to accuſe others for want of Learning, till he was Maſter of ſome himſelf, diſcharged him out of Cuſtody, and ſent him Home to his Cure.

THUS much may ſuffice concerning the Clemency and charitable forgiving Temper of the Archbiſhop. He was much blamed by many for his too great Lenity; which, it was thought, encouraged the Popiſh Faction to make freſh Attempts againſt him. The King, obſerving their implacable Hatred towards him, and the Perils to which he was expoſed, on Account of the Zeal, for the Reformation of thoſe Abuſes, under which the Church groaned, changed his Coat of Arms,

Arms, from three *Cranes*, to three *Pelicans*; thereby intimating to him, that he muſt, like the *Pelican* ſhed his Blood for his ſpiritual Children's Benefit, if it ſhould pleaſe God to call him thereto.

AND now the Archbiſhop, finding the Juncture ſomewhat favourable, argued againſt the Sanguinary Act of the ſix Articles, in the *Parliament-Houſe*, and preſſed for a Mitigation of its Severity; and made ſuch an Impreſſion on the King, and the Temporal Lords, by his ſtrong and perſuaſive Reaſonings, that they agreed to moderate the Rigour of the Statute.

SOON after, the King prepared for an Expedition againſt *France*, and ordered a Litany to be ſaid for a Bleſſing on his Arms, the Archbiſhop prevailed with him to let it be ſet forth in *Engliſh*; the Service in an unknown Tongue making the People negligent in coming to Church. This, with the Prohibition of ſome ſuperſtitious and unwarrantable Cuſtoms, touching Vigils, and the Worſhip of the Croſs, was all the Progreſs the Reformation made, during the Reign of King *Henry*: For the intended Reformation of the Canon Law, was, by the Craft of Biſhop *Gardiner*, ſuppreſſed for Reaſons of State; and the King, towards the latter End of his Life, ſeemed to have a ſtrong Biaſs towards the Popiſh Superſtitions, and to frown on all Attempts of a Reformation.

ON the 28th of *January*, 1546, King *Henry* departed this Life; and was ſucceeded by his only Son *Edward*, who was Godſon to the Archbiſhop, and had been inſtructed by Men who favoured the Reformation. Archbiſhop *Cranmer* was one of thoſe, whom the late King had nominated for his Executors, and who were to take the Adminiſtration of the Government into their Hands, till King *Edward* was eighteen Years old: And when the Earl of *Hertford* was afterwards choſe Protector, his Power was limitted, ſo as not to be able to do any thing, without the Advice and Conſent of all the other Executors.

IT cannot be denied, that the raſh Zeal of ſome of our Reformers againſt the uſurped Papal Supremacy, carried them too far, and made them ſtretch the Regal to ſuch an exorbitant Height, as was inconſiſtent with the divine Commiſſion of the Clergy, and ſeemed to reduce the Church to be a mere Creature of the State. That Archbiſhop *Cranmer* ran into this Extreme, is plain, not only from his Anſwers to ſome Queſtions relating to the Government of the Church, firſt publiſhed by Doctor *Stillingfleet*, in his miſchievous *Irenicum*, but from the Commiſſion, which he now took out from the new King; whom he petitioned for a Revival of his Juriſdiction; and that as he had exerciſed the Functions of an Archbiſhop during the former Reigns, ſo that Authority determining with the late King's Life, his preſent Majeſty would truſt him with the ſame Juriſdiction. On this Error of the Archbiſhop, the modern Papiſts make Tragical Outcries, forgetting, that it was the common Miſtake of thoſe Times; that it is uſual for Men, in the firſt Heat of their Zeal againſt any pernicious Error, to run too far the contrary Way; but in the Reign of King *Henry*, took out a Commiſſion, in which the King is declared the Fountain of all Authority, Civil and Eccleſiaſtical; and thoſe who formerly exerciſed Eccleſiaſtical Juriſdiction, are ſaid to have done it precariouſly, and at the Courteſy of the King, and that it was lawful for him to revoke it at Pleaſure: And therefore, ſince the Lord *Cromwel*, the King's Vicar-General in Eccleſiaſtical Affairs, was ſo far employed in Matters of State, as not to be at leiſure to diſcharge his Function every-where, the King gives *Bonner* Authority to exerciſe Epiſcopal Juriſdiction in the Dioceſe of *London*.

THIS ſeems to have been the Precedent, after which the new Commiſſions were now formed. Mr. *Strype*, indeed, confidently affirms the Archbiſhop to have had a Hand in drawing them up; but the very Words which he quotes to prove it, are manifeſtly taken

taken from the Preamble to *Bonner*'s Commiſſion. But from theſe unprimitive and uncatholick Notions, our Archbiſhop was happily recovered by that great Luminary of our reformed Church, Biſhop *Ridley*.

THE late King, who died in the *Roman* Communion (though his Imperfections are ſo freely charged on the Reformation by the *Papiſts*) had, in his Will, left ſix hundred Pounds *per Annum*, for Maſſes for his Soul, with Proviſion for four ſolemn Obits every Year; but by the Influence of the Archbiſhop, this ſuperſtitious Part of his Will, notwithſtanding his ſtrict and ſolemn Charge for its Execution, was neglected.

ON the 20th of *February*, the Coronation of King *Edward* was ſolemnized at *Weſtminſter-Abbey*. The Ceremony was performed by Archbiſhop *Cranmer*, who made an excellent Speech to the King; in which, after a juſt Cenſure of the papal Encroachments on Princes, and a Declaration, that the ſolemn Ceremonies of a Coronation, add nothing to the Authority of a Prince, whoſe Power is derived immediately from God; he goes on to inform the King of his Duty, exhorts him to follow the Precedent of a good *Joſias*, to regulate the Worſhip of God, to ſuppreſs Idolatry, reward Virtue, execute Juſtice, relieve the Poor, repreſs Violence, and puniſh the evil Doer. It may not be improper, to tranſcribe what he ſays concerning the Divine Original of Kingly Power, in his own Words; to rectify ſome prevailing Notions amongſt us. "The ſolemn Rites of Coronation (ſays he) have their Ends and Utility, yet neither direct force or neceſſity; they be good Admonitions to put Kings in mind of their Duty to God, but no Increaſement of their Dignity: For they be God's Anointed, not in reſpect of the Oil, which the Biſhop uſeth, but in Conſideration of their Power which is ordained, of the Sword which is authorized, of their Perſons which are elected of God; and indued with the Gifts of his Spirit, for the better Ruling and

Guiding of the People. The Oil, if added, is but a Ceremony; if it be wanting, the King is yet a perfect Monarch notwithſtanding, and God's Anointed, as well as if he was inoiled." Then follows his Account of the King's Duty; after which he goes on, "Being bound by my Function, to lay theſe Things before your Royal Highneſs; yet I openly declare, before the living God, and before theſe Nobles of the Land, that I have no Commiſſion to denounce your Majeſty deprived, if your Highneſs miſs in Part, or in Whole, of theſe Performances.

THIS Speech had ſo good Effect on the young King, that a Royal Viſitation was reſolved on, to rectify the Diſorders of the Church, and reform Religion. The Viſitors had ſix Circuits aſſigned them; and every Diviſion had a Preacher, whoſe Buſineſs it was, to bring off the People from Superſtition, and diſpoſe them for the intended Alterations. And to make the Impreſſions of their Doctrine more laſting, the Archbiſhop thought it highly expedient to have ſome Homilies compoſed; which ſhould, in a plain Method, teach the Grounds and Foundation of true Religion, and correct the prevailing Errors and Superſtitions. On this Head he conſulted the Biſhop of *Wincheſter*, and deſired his Concurrence; but to no purpoſe: For *Gardiner*, forgetting his large Profeſſions of all future Obedience to the Archbiſhop, was returned with the Dog to his Vomit, and wrote to the Protector, to put a Stop to the Reformation in its Birth. When *Cranmer* perceived, that *Gardiner* was obſtinate, he went on without him, and ſet forth the firſt Book of *Homilies*, in which himſelf had the chief Hand. Soon after, *Eraſmus*'s Paraphraſe on the *New Teſtament*, was tranſlated, and placed in every Church, for the Inſtruction of the People.

ON *November* 5, 1547. a Convocation was held at St. *Paul*'s, which the Archbiſhop opened with a Speech; in which he put the Clergy in mind of applying themſelves to the Study of the Holy Scriptures,

tures, and proceeding according to that Rule, in the throwing off the corrupt Innovations of Popery. But the Terror of the ſix Articles being a Check on the Majority, they acquainted the Archbiſhop with their Fears; who reporting it to the Council, prevailed to have that Act repealed. In this Convocation, the Communion was ordered to be adminiſtred in both Kinds, and the Lawfulneſs of the Marriage of the Clergy affirmed by a great Majority.

IN the latter End of *January*, the Archbiſhop wrote to *Bonner*, to forbid, throughout his Dioceſe, the ridiculous Proceſſions, which were uſual in the Popiſh Times, on *Candlemas-Day*, *Aſh Wedneſday* and *Palm-Sunday*; and to cauſe Notice thereof to be given to the other neighbouring Biſhops, that they might do the ſame. He was alſo one of the Committee appointed to inſpect the Offices of the Church, and to reform them according to Scripture and the pureſt Antiquity: And by them a new Office for the Holy Communion was drawn up, and ſet forth by Authority.

THIS Year was alſo publiſhed the Archbiſhop's Catechiſm, intitled, *A ſhort Inſtruction in Chriſtian Religion, for the ſingular Profit of Children and young People, and a Latin Treatiſe of his, againſt unwritten Verities.* From this Catechiſm, it is plain, that he had now recovered himſelf from thoſe extravagant Notions of the regal Supremacy, which he had once the Misfortune to run into; for here he ſtrenuouſly aſſerts the divine Commiſſion of Biſhops and Prieſts, enlarges on the Efficacy of their Abſolution and ſpiritual Cenſures, and earneſtly wiſhes for the reſtoring the primitive Penitentiary Diſcipline. Hence it appears, with what Inſincerity Doctor *Stillingfleet* acted, when in his *Irenicum* he endeavoured to impoſe on the World the contrary Doctrines, as the laſt Judgment of the Archbiſhop on this Subject.

THE Licence, which was given to Men of Learning and Judgment, freely to preach, and write

againſt the Popiſh Corruptions, now began to be abuſed by Men of great Confidence and Ignorance; who took this Opportunity to vend many dangerous Hereſies and Blaſphemies: To prevent which they were convened before the Archbiſhop, and prevailed on to recant, and abjure their pernicious Opinions. Only one *Joan Bocher* continued deaf to all Arguments, and perverſely obſtinate againſt all Perſuaſions. The Archbiſhop thought it neceſſary to make her a ſevere Example, to terrify all others from the like Obſtinacy, and cruſh the Spirit of Hereſy now in its firſt Beginnings. To which End he firſt excommunicated her, and then delivered her over to the ſecular Powers; upon which ſhe was condemned to be burnt. But theſe rigorous Proceedings were very inconſiſtent with the merciful and tender Spirit of the King: He long withſtood the ſigning a Warrant for her Execution; and when over-awed by the Authority and Reaſonings of *Cranmer*, he at laſt, with great Reluctancy, conſented to do it; and with Tears in his Eyes, ſaid to the Archbiſhop, "My Lord, if I do amiſs in this, you muſt anſwer for it to God."

IN 1549, the Popiſh Faction broke out into a dangerous Rebellion; and though they were ſoon ſuppreſſed in *Kent*, *Oxfordſhire*, and *Suſſex*, yet in *Norfolk* and *Devonſhire*, they were formidable for their Numbers, and increaſed daily, to the Terror of the Government. The Lord *Ruſſel* was ſent down with Forces againſt them; and to him they delivered fifteen Articles; in which they demanded, in the moſt inſolent Terms, the Revival of the ſix Article-Act, the Reſtitution of the old Superſtitions; and that Cardinal *Pole* ſhould not only be pardoned, but ſent for Home, and be made a Privy-Counſellor; and that the *Abbey* and *Chauntry-Lands* ſhould be reſtored. The Archbiſhop drew up a large and full Anſwer to their Demands, clearly ſhewing how unreaſonable they were, how prejudicial to the real Intereſt of the Nation, and of what miſchievous Conſequence to Religion;

gion; juſtly expoſing the Abuſes and Corruptions of Popery, and demonſtrating the Neceſſity of a Reformation.

BISHOP *Bonner* was ſuſpected to be a ſecret Approver and Encourager of this Rebellion: And one of the Rebel's chief Pleas being, that during the King's Minority, the State had no Authority to make Laws; *Bonner* was enjoined to preach on this very Subject, to ſhew the Falſhood and Danger of ſuch pernicious Tenets, and aſſert the King's juſt Power. But, inſtead of Obeying, in his Diſcourſe he caſt bitter Reflections on the Reformation, and threw out ſome ſly Inſinuations againſt the Government; and Information being given thereof by *Latimer* and *Hooper*, a Commiſſion was iſſued out to Archbiſhop *Cranmer*, Biſhop *Ridley*, and others, to proceed againſt him. When he appeared before the Commiſſioners, he refuſed to give any direct Anſwer to the Charge laid againſt him; pretending that the Cauſe of his preſent Trouble was, his aſſerting in his Sermon, the real Preſence of Chriſt's Body and Blood in the Sacrament of the Altar. Then he began in a moſt audacious and inſolent Manner to queſtion the Archbiſhop, concerning his Belief in that Point; but was told that they came not there to diſpute, but to hear what Anſwer he could make to the Crimes laid to his Charge. The Archbiſhop with incredible Patience bore with his unparallelled Inſolence, no leſs than ſeven Seſſions ſucceſſively; but then finding him incorrigible, and that he was reſolved not to anſwer to the Articles alledged againſt him; but inſtead of that, to revile and calumniate his Judges; he, in the Name of the reſt of the Commiſſioners, pronounced him Contumax, and proceeded to the Sentence of Deprivation. *Bonner* proteſted againſt the Validity of this Sentence, becauſe he did not appear before them of his own free Will, but was a Priſoner, and conſtrained to appear: To which the Archbiſhop replied, that the ſame Plea might

might be made by any Traitor and Rebel, ſince no Criminal is willing to be brought to Juſtice.

THE next Year Biſhop *Gardiner* alſo, was, for his obſtinate Oppoſition to the Reformation, cited before the Archbiſhop, and other Commiſſioners. At his firſt Appearance he proteſted againſt the Authority of his Judges, and excepted againſt the Legality of their Commiſſion: He proteſted alſo againſt the Perſons who appeared as Witneſſes againſt him; and behaving himſelf in the ſame haughty and arrogant Manner as *Bonner* had done before, he was at laſt deprived, after they had borne with his Inſolence no leſs than two and twenty Seſſions at different Places, from the 15th of *December* to the 14th of *February*.

THIS Year the Archbiſhop publiſhed his *Defence of the true and Catholick Doctrine of the Sacrament of the Body and Blood of our Saviour Chriſt*. He had now, by the Advice and Aſſiſtance of Biſhop *Ridley*, overcome thoſe ſtrong Prejudices he had long laboured under, in favour of the corporal Preſence; and in this Treatiſe, from Scripture and Reaſon excellently confuted it. The Popiſh Party were alarmed at the Publication af it; and ſoon after two Anſwers to it were publiſhed, the one wrote by Dr. *Smith*, the other by *Gardiner*. The Archbiſhop defended his Book againſt them both; and was allowed by all impartial Readers, vaſtly to have the Superiority in the Argument. The Archbiſhop's Book was afterwards tranſlated into *Latin*, by Sir *John Cheke*, and was highly eſteemed by all learned Foreigners, for the great Knowledge in Scripture and Eccleſiaſtical Antiquity therein diſcovered.

THE next material Occurrence relating to the Archbiſhop, was the Publication of the forty-two Articles of Religion; which, with the Aſſiſtance of Biſhop *Ridley*, he drew up for preſerving and maintaining the Purity and Unity of the Church. They were alſo reviſed by ſeveral other Biſhops and learned Divines; and, after their Corrections, farther enlarged

larged and improved by *Cranmer*. Theſe Articles were agreed to by the Convocation, in 1552, and in 1553 were publiſhed by royal Authority, both in *Latin* and *Engliſh*.

THE Archbiſhop had formed a Deſign, in the Reign of the late King *Henry*, to review and purge the old Canon Law from its Popiſh Corruptions, and had made ſome Progreſs in the Work: But by the ſecret Artifices of *Gardiner* and others, that King was prevailed upon not to countenance or encourage it. In this Reign he reſumed his Deſign, and procured a Commiſſion from the King, for himſelf, with other learned Divines and Lawyers, diligently to examine into the old Church Laws; and to compile ſuch a Body of Laws as they thought moſt expedient to be practiſed in the Eccleſiaſtical Courts, and moſt conducive to Order and good Diſcipline. The Archbiſhop proſecuted this noble Undertaking with great Vigour, and had the principal Hand in it: But when a correct and complete Draught of it was finiſhed and prepared for the Royal Aſſent, the unhappy Death of the good King blaſted this great Deſign, and prevented its Confirmation. The Book was publiſhed by Archbiſhop *Parker*, in the Year 1571, intituled, *Reformatio legum Eccleſiaſticarum*.

KING *Edward* was now far gone in a Conſumption, not without ſome ſtrong Suſpicions of being brought into that Condition by ſlow Poiſon; and finding himſelf decay apace, began to think of ſettling the Succeſſion. He had been perſuaded by the Artifices of the Duke of *Northumberland*, to exclude his Siſters, and to bequeath the Crown to the Lady *Jane Grey*, who was married to *Northumberland*'s Son. This, the Duke pretended, was abſolutely neceſſary for the Preſervation of the Reformed Religion, which would be in great Danger from the Succeſſion of the Princeſs *Mary*—But in fact, he had nothing at Heart but the aggrandizing his own Family, and entailing the Crown on his Poſterity; for he was even then a

ſecret

ſecret *Papiſt*, as he afterwards confeſſed at his Execution. The Archbiſhop did his utmoſt to oppoſe this Alteration of the Succeſſion: He argued againſt it with the King, telling him, that Religion wanted not to be defended by ſuch unrighteous Methods; that it was one of the groſs Errors of the *Papiſts*, to juſtify the excluding or depoſing Princes from their juſt Rights, on account of Religion; and, let the Conſequence be what it would, Juſtice ought to take Place, and the Protection of the Church committed to the Care of that righteous Providence which was never known to give a Bleſſing to thoſe who endeavoured to preſerve themſelves from any imminent Danger by unlawful Means. But his Majeſty being over-perſuaded by *Northumberland*'s Agents, was not to be moved from his Reſolution: The Will was made, and ſubſcribed by the Council and the Judges. The Archbiſhop was ſent for laſt of all, and required to ſubſcribe: But he plainly told them he could not do it without Perjury, having ſworn to the Entail of the Crown on the two Princeſſes, *Mary* and *Elizabeth*. To this the King replied, that the Judges who beſt knew the Conſtitution, ſhould be moſt regarded in this Point; and they had informed him, that notwithſtanding that Entail, he might lawfully bequeath the Crown to the Lady *Jane*. The Archbiſhop deſired to diſcourſe with them himſelf about this Matter; and they all agreeing, that he might lawfully ſubſcribe the King's Will, he was, after many Perſuaſions, prevailed upon to reſign his own private Scruples to their Authority, and at laſt, not without great Reluctancy, he ſet his Hand to it.

ON the 6th of *July*, in the Year of our Lord 1553, it pleaſed Almighty God to take to himſelf this pious and good Prince, King *Edward*; and the Archbiſhop having ſubſcribed to the King's Will, thought himſelf obliged, by virtue of his Oath, to join the Lady *Jane*. But her ſhort-lived Power ſoon expired, and

and Queen *Mary*'s Title was univerſally acknowledged, and ſubmitted to.

NOT long after her Acceſſion, a falſe Report was raiſed; that Archbiſhop *Cranmer*, in order to make his Court to the Queen, had offered to reſtore the *Latin* Service, and that he had already ſaid Maſs in his Cathedral Church of *Canterbury*. To vindicate himſelf from this vile and baſe Aſperſion, the Archbiſhop publiſhed a Declaration; in which he not only cleared himſelf from that unjuſt Imputation, but offered publickly to defend the *Engliſh* Liturgy, and prove it conſonant to Scripture, and the pureſt Antiquity; and challenged his Enemies to a Diſputation. This Declaration ſoon fell into the Hands of the Council, who ſent a Copy of it to the Queen's Commiſſioners; and they immediately ſent for the Archbiſhop, and queſtioned him about it. *Cranmer* acknowledged it to be his; but complained that it had, contrary to his Intent, ſtollen abroad in ſo imperfect a Condition: For his Deſign was to review and correct it, and then, after he had put his Seal to it, to fix it up at St. *Paul*'s, and on all the Church-Doors in *London*. This bold and extraordinary Anſwer ſo irritated them, that they ſent him to the *Tower*; there to be confined, till the Queen's Pleaſure concerning him was known. Some of his Friends who foreſaw this Storm, had adviſed him to conſult his Safety, by retiring beyond Sea; but he thought it would reflect a great Diſhonour on the Cauſe he had eſpouſed, if he ſhould deſert his Station at ſuch a Time as this; and choſe rather to hazard his Life, than to give ſuch juſt Cauſe of Scandal and Offence.

IN the Middle of *November*, Archbiſhop *Cranmer* was attainted by the Parliament, and adjudged guilty of High Treaſon, at *Guildhall*. His See was hereupon declared void; and on the Tenth of *December* the Dean and Chapter of *Canterbury* gave Commiſſions to ſeveral Perſons to exerciſe Archiepiſcopal Juriſdiction in their Name, and by their Authority.

Archbiſhop *Cranmer* wrote a very ſubmiſſive Letter to the Queen; in the moſt humble Manner acknowledging his Fault, in conſenting to ſign the King's Will; acquainting her, what preſſing Inſtances he made to the King againſt it; and excuſing his Fault, by being over-ruled by the Authority of the Judges and Lawyers, who, he thought underſtood the Conſtitution better than he did himſelf. The Queen had pardoned ſo many already, who had been far more deeply engaged in the Lady *Jane*'s Uſurpation, that *Cranmer* could not for ſhame be denied; ſo he was forgiven the Treaſon: But, to gratify *Gardiner*'s Malice, and her own implacable Hatred againſt him for her Mother's Divorce, Orders were given to proceed againſt him for Hereſy.

THE *Tower* being full of Priſoners, Archbiſhop *Cranmer*, Biſhop *Ridley*, *Latimer* and *Bradford*, were all put into one Chamber; for which they bleſſed God, and for the Opportunity of converſing together, reading and comparing the Scriptures, confirming themſelves in the true Faith, and mutually exhorting each other to Conſtancy in profeſſing it, and Patience in ſuffering for it.

IN *April*, 1544, the Archbiſhop, with Biſhop *Ridley*, and Biſhop *Latimer*, were removed from the *Tower* to *Windſor*, and from thence to *Oxford*, to diſpute with ſome ſelect Perſons of both Univerſities. At the firſt Appearance of the Archbiſhop in the publick Schools, three Articles were given him to ſubſcribe; in which the corporal Preſence, by Tranſubſtantiation, was aſſerted, and the Maſs affirmed to be a propitiatory Sacrifice, for the Sins of the Living and Dead. Theſe, he declared freely, he eſteemed groſs Untruths; and promiſed to give an Anſwer concerning them in Writing. Accordingly he drew it up: and when he was brought again to the Schools to diſpute, he delivered the Writing to Dr. *Weſton*, the Prolocutor. At eight in the Morning the Diſputation began, and held till two in the Afternoon;

Afternoon; all which Time the Archbiſhop conſtantly maintained the Truth, with great Learning and Courage againſt a Multitude of clamorous and inſolent Opponents. And three Days after, he was again brought forth to oppoſe Dr. *Harpsfield*, who was to reſpond for his Degree in Divinity: And here he acquitted himſelf ſo well, clearly ſhewing the groſs Abſurdities, aud inextricable Difficulties of the Doctrine of Tranſubſtantiation, that *Weſton* himſelf, as great a Bigot as he was, could not but diſmiſs him with Commendation.

In theſe Diſputations, among other ſlanderous Reproaches, the Archbiſhop was accuſed for corrupting and falſifying a Paſſage which in his Book of the Sacrament he had quoted from St. *Hilary*: In anſwer to which, he replied that he had tranſcribed it *verbatim* from the printed Book; and that Dr. *Smith*, one of their own Divines there preſent, had quoted it word for word alſo. But *Smith* made no reply, being conſcious that it was true. When the Diſputation was over, one Mr. *Halcot* remembring that he had *Smith*'s Book, went directly to his Chamber in *Univerſity-College*; and comparing it with *Cranmer*'s, found the Quotations exactly to agree. He afterwards looked into a Book of *Gardiner*'s, called, *The Devil*'s *Sophiſtry*, where the ſame Paſſage was cited; and both the *Latin* and *Engliſh* agreed exactly with *Cranmer*'s Quotation and Tranſlation. Upon this he reſolved to carry the ſaid Books to the Archbiſhop in Priſon, that he might produce them in his own Vindication: When he came thither he was ſtopped, and brought before Dr. *Weſton* and his *Collegues*; who upon Information of his Deſign, charged him with Treaſon, and abetting *Cranmer* in his Hereſy; and committed him to Priſon. The next Day he was again brought before them; and they threatened to ſend him to Biſhop *Gardiner*, to be tried for Treaſon, unleſs he would ſubſcribe the three Articles, concerning which the Diſputation had been held. This

he then refuſed; but being ſent for again, after the Condemnation of *Cranmer*, through Fear he conſented to it; yet not till they had aſſured him, that if he ſinned by ſo doing, they would take the Guilt upon themſelves, and anſwer for it to God. And yet even this Subſcription, of which he afterwards heartily repented, could not prevail for the reſtoring his Books, leſt he ſhould ſhew them to their Shame; nor for his entire Diſcharge, the Maſter of *Univerſity-College* being commanded to keep a ſtrict Watch over him, till *Gardiner*'s Pleaſure concerning him was known; and if he heard nothing from him in a Fortnight's Time, then to expel him the College for his Offence.

ON the 20th of *April*, *Cranmer* was brought to St. *Mary*'s, before the Queen's Commiſſioners; and refuſing to ſubſcribe, was pronounced an Heretick, and Sentence of Condemnation read againſt him as ſuch. Upon which he told them, that he appealed from their unjuſt Sentence and Judgment, to the Judgment of the Almighty; and that he truſted to be received to his Preſence in Heaven, for maintaining the Truth of whoſe ſpiritual Preſence at the Altar, he was there condemned. After this his Servants were diſmiſſed from their Attendance, and himſelf cloſely confined in Priſon.

THE latter End of this Year a Popiſh Convocation met; and did Archbiſhop *Cranmer* the Honour, to order his Book of the Sacrament to be burnt, in Company with the *Engliſh Bible* and *Common-prayer-Book*. *Cranmer*, in the mean Time, ſpent his melancholy Hours in writing a Vindication of his Treatiſe concerning the *Euchariſt*, from the Objections of *Gardiner*; who had publiſhed a Book againſt it, under the feigned Name of *Marcus Antonius Conſtantius*. Many learned Men of the Romiſh Perſuaſion came to viſit him in Priſon, and endeavoured, by Diſputations and Conferences, to draw him over to their Church; but in vain.

IN

IN 1555, a new Commiſſion was ſent from *Rome* for the Trial of Archbiſhop *Cranmer* for Hereſy; th former Sentence againſt him being void in Law, becauſe the Authority of the Pope was not then re-eſtabliſhed. The Commiſſioners were Dr. *Brooks*, Biſhop of *Glouceſter*, the Pope's Delegate; Dr. *Storie*, and Dr. *Martin*, Doctors of the Civil Law, the Queen's Commiſſioners. On *September* 12, they met at St. *Mary*'s Church; and being ſeated at the high Altar, commanded the Archbiſhop to be brought before them. To the Queen's Commiſſioners, as repreſenting the ſupreme Authority of the Nation, he paid all due Reſpect; but abſolutely refuſed to ſhew any to the Pope's Delegate; leſt he ſhould ſeem to make the leaſt Acknowledgement of his uſurped Supremacy. *Brooks*, in a long Oration, exhorted him to conſider from whence he was fallen, adviſing him, in the moſt earneſt and pathetick Manner, to return to his Holy Mother, the *Roman-Catholick* Church, and by the Example of his Repentance, to reclaim thoſe whom his paſt Errors had miſled.

IN this Oration, he betrayed great Ignorance both of Scripture and Antiquity; of Scripture, by affirming, that the *Arians* had more Texts, by two and forty, to countenance their Errors than the Catholicks had for the Maintenance of the Truth; of Antiquity, by making *Origen* write of *Berengarius* who lived near eight hundred Years after him, and by confounding the great St. *Cyprian* with another *Cyprian* of *Antioch*, laying the magical Studies of the Latter to the Charge of the Former.

WHEN he had finiſhed his Harangue, Dr. *Martin*, in a ſhort Speech, began to open the Trial, acquainting the Archbiſhop with the Articles alledged againſt him, and requiring his Anſwer. The Articles contained a Charge of Perjury, Incontinence and Hereſy; firſt on account of his Oppoſition to the papal Tyranny; the ſecond in reſpect to his Marriage; and the laſt, on account of the Reformation in the

the late Reign, in which he had the chief Hand. The Archbiſhop having Liberty to ſpeak, after he had repeated the *Lord*'s-*Prayer* and the Creed, began with a Juſtification of his Conduct, in relation to his renouncing the Pope's Supremacy; the Admiſſion of which, he proved by many Inſtances, to be contrary to the natural Allegiance of the Subject, the fundamental Laws of the Realm, and the original Conſtitution of the chriſtian Church: And in the cloſe, he boldly charged *Brooks* with Perjury, for ſitting there by the Pope's Authority, which he had ſolemnly abjured. *Brooks* endeavoured to vindicate himſelf, and retort the Charge on the Archbiſhop, by pretending, that he was ſeduced by *Cranmer* to take that Oath: But this, the Archbiſhop told him, was a groſs Untruth; the Pope's Supremacy having received the ſaid Blow from his Predeceſſor, Archbiſhop *Warham*; by whoſe Advice King *Henry* had ſent to both the Univerſities, to examine, what Foundation it had in the Word of God; to which they replied, and gave it under their Seal, that by the Word of God, the Supremacy was veſted in the King, not in the Pope; and that *Brooks* had then ſubſcribed this Determination, and therefore wronged him, in pretending that he was ſeduced by him. At this *Brooks* was in a great Confuſion, and cried, We came to examine you, and, I think, you examine us.

THEN Dr. *Storie* began to rail at the Archbiſhop, in an indecent Manner, for excepting againſt the Authority of his Judge; and moved Biſhop *Brooks*, to require from him a direct Anſwer to the Articles, whereof he ſtood accuſed; or if he continued to deny the Pope's Authority, and to decline anſwering, to proceed to Sentence againſt him.

AFTER which, Doctor *Martin* had a ſhort Conference with the Archbiſhop, about his Conduct in relation to the Supremacy, and the Doctrine of the *Euchariſt*; and then they proceeded to demand his Anſwer to certain Interrogatories, concerning the Crimes laid

laid to his Charge, to which he replied in ſo full and ſatisfactory Manner, that *Brooks* thought himſelf obliged to make another Speech to take off the Impreſſion his Defence might have made upon the People. The Speech was much unbecoming the Gravity of a Biſhop, conſiſting only of ſcurrilous and unchriſtian Railings, and uncouth and ſophiſtical Miſapplications of Scripture and the Fathers. After this, the Archbiſhop was cited to appear at *Rome*, within fourſcore Days, and there to anſwer in Perſon: To which he replied, that he would very willingly conſent, if the Queen would give him Leave to go to *Rome*, and juſtify the Reformation to the Pope's Face. But this was only a mock Citation; for he was kept all that Time cloſe confined, and yet at the End of fourſcore Days was declared Contumax, for wilfully abſenting himſelf from *Rome*, whither he was legally ſummoned; and in Conſequence thereof was degraded, as we ſhall ſee hereafter.

IN the mean Time, farther to manifeſt the Inſincerity of Dr. *Stillingfleet*, and to vindicate the Character of the Archbiſhop; I ſhall ſet down his laſt Judgment, concerning the Extent of the regal Supremacy, as contained in his Anſwer to Dr. *Martin*. When that Doctor aſked him, who was ſupreme Head of the Church of *England*? the Biſhop anſwered; Chriſt is Head of this Member as he is of the whole Body of the Catholick Church. When the Doctor again demanded, whether he had not declared King *Henry* Head of the Church? Yes, ſaid the Archbiſhop, of all the People in *England*, as well Eccleſiaſtical as Temporal. What, ſays *Martin*, and not of the Church? No, replied the Archbiſhop, for Chriſt only is Head of his Church, and of the Faith of the ſame.

THE *February* following, a new Commiſſion was given to Biſhop *Bonner* and Biſhop *Thirlby*, for the Degradation of the Archbiſhop. When they came down to *Oxon*, the Archbiſhop was brought before them

them, and after they had read their Commiſſion from the Pope, *Bonner*, in a ſcurrilous Oration, inſulted over him, after a moſt unchriſtian Manner; for which he was often rebuked by Biſhop *Thirlby*. In the Commiſſion it was declared, that the Cauſe had been impartially heard at *Rome*, the Witneſſes on both ſides were examined, and the Archbiſhop's Council allowed to make the beſt Defence for him that they could: At the reading this, the Archbiſhop could not forbear crying out, "Good God, what Lies are theſe! that I, being continually in Priſon, and not ſuffered to have Counſel or Advocate at Home, ſhould produce Witneſſes, and appoint my Council at *Rome!* God muſt needs puniſh this open and ſhameleſs Lying." When *Bonner* had finiſhed his Invective againſt him, they proceeded to degrade him; and that they might make him as ridiculous as they could, the epiſcopal Habit which they put on him, was made of Canvas and old Clouts. Then the Archbiſhop pulling out of his Sleeve a written Appeal, delivered it to them, ſaying, I appeal to the next general Council. When they had degraded him, they put on him an old threadbare Beadle's Gown, and a Townſman's Cap; and in that Garb delivered him over to the ſecular Power. As they were leading him to Priſon, a Gentleman came, and gave ſome Money to the Bailiffs, for the Archbiſhop: But this charitable Action gave ſuch offence to *Bonner*, that he ordered the Gentleman to be ſeized; and had he not found great Friends to intercede for him, would have ſent him up to the Council, to be tried for it.

WHILE the Archbiſhop continued in Priſon, no Endeavours were omitted to win him over to the Church of *Rome*. Many of the moſt eminent Divines in the Univerſity reſorted to him daily, hoping, by Arguments and Perſuaſions to work upon him; but all in vain, for he held faſt the Profeſſion of his Faith, without wavering, and could not be ſhaken by any of the

the Terrors of this World, from his Conſtancy in the Truth. Nay, even when he ſaw the barbarous Martyrdom of his dear Companions, Biſhop *Ridley* and Biſhop *Latimer*, he was ſo far from ſhrinking, that he not only prayed to God to ſtrengthen them; but alſo, by their Example, to animate him to a patient Expectation and Endurance of the ſame fiery Trial.

At laſt the *Papiſts* bethought themſelves of a Stratagem, which proved fatal to him: They removed him from Priſon, to the Lodgings of the Dean of *Chriſt-Church*; they treated him with the greateſt Civility and Reſpect, and made him great Promiſes of the Queen's Favour, and the Reſtitution of his former Dignities, with many other Honours and Preferments accumulated, if he would recant. And now, behold a moſt aſtoniſhing Inſtance of human Frailty! The Man, who had with ſuch undaunted Reſolution, ſuch unſhaken Conſtancy, and ſo truly primitive a Spirit of Martyrdom, faced the Terrors of Death, and defied the moſt exquiſite Tortures, ſinks under this laſt Temptation, falls a Prey to Flattery and Hypocriſy, and conſents to recant!

It is a vulgar Error, even in our beſt Hiſtorians, to ſuppoſe, that the Archbiſhop acknowledged the whole of Popery at once, and ſubſcribed but one Recantation. But this Miſtake is now rectified by the Labour of the induſtrious Mr. *Strype*; who has diſcovered how ſubtilly he was drawn in by the *Papiſts*, to ſubſcribe ſix different Papers; the firſt being expreſſed in ambiguous Words, capable of a favourable Conſtruction, and the five following pretended to be only Explanations of the firſt. It is very probable, that had they acquainted *Cranmer* with the Whole of their Deſign at once, he could never have been ſeduced, to redeem his Life with ſuch a diſhonourable Compliance: But when they had by their Hypocriſy and Artifice, drawn him in, to a firſt and ſecond Recantation, a Shame to retreat after he had gone ſo far, and an Unwillingneſs to loſe the Benefit

of his paſt Subſcriptions, prevailed with him to go on. Add to this, that when Men ſo far diſtruſt the Goodneſs of God, as by unjuſtifiable Compliances, and ſinful Prevarications in leſſer Matters to ſeek to preſerve their Lives or Fortunes; they put themſelves out of the divine Protection, and can no longer promiſe themſelves the Aſſiſtance of his reſtraining Grace, to preſerve them from the moſt heinous Sins, and the moſt fatal Conſequences of thoſe Temptations, into which they have wilfully led themſelves. [Again, we have notable Inſtances in holy Writ, that ſome of the deareſt Favourites of Heaven have been ſo left to their own Wills, as to be ſuffered to fall into the foulеſt Crimes, that he who thinketh he ſtandeth may take Heed leſt he fall; and to convince all Chriſtians that their Perſeverance is in God's Faithfulneſs and Strength, and not in their own.]

The Copy of the Archbiſhop's firſt Subſcription ran thus:

"Foraſmuch as the King's and Queen's Majeſties, by conſent of their Parliament, have received the Pope's Authority in this Realm, I am content to ſubmit myſelf to their Laws herein, and to take the Pope for the chief Head of this Church of *England*, ſo far as God's Laws, and the Laws and Cuſtoms of this Realm will permit.

THOMAS CRANMER."

THIS Paper was immediately ſent up to the Queen and Council; but being not ſatisfactory, another was offered him to ſubſcribe, in fewer Words, but more full, and with leſs Reſerve; and was as follows:

"I, *Thomas Cranmer*, Doctor in Divinity, do ſubſcribe myſelf to the Catholick Church of Chriſt, and unto the Pope, ſupreme Head of the ſame Church, and to the King and Queen's Majeſties, and unto all their Laws and Ordinances.

THOMAS CRANMER."

THIS

THIS alſo being thought too brief and ambiguous, a third, yet fuller and more expreſs, was required of him; which was this:

"I am content to ſubmit myſelf to the King's and Queen's Majeſties, and to all their Laws and Ordinances, as well concerning the Pope's Supremacy, as others: And I ſhall, from time to time, move and ſtir all others to do the like, to the Uttermoſt of my Power, and to live in Quietneſs and Obedience to their Majeſties, moſt humbly, without murmur, or grudging againſt any of their holy Proceedings. And for my Book which I have written, I am content to ſubmit to the Judgment of the Catholick Church, and the next General Council.

THOMAS CRANMER."

THIS, like the reſt, not giving Satisfaction, was immediately followed by a fourth, in theſe following Words, *viz.*

"Be it known by theſe Preſents, that I *Thomas Cranmer*, Doctor of Divinity, and late Archbiſhop of *Canterbury*, do firmly, ſtedfaſtly, and aſſuredly believe, in all Articles and Points of the Chriſtian Religion and Catholick Faith, as the Catholick Church doth believe, and hath believed from the Beginning. Moreover, as concerning the Sacraments of the Church, I believe unfeignedly in all Points, as the ſaid Catholick Church doth, and hath believed from the beginning of Chriſtian Religion. In Witneſs whereof I have humbly ſubſcribed my Hand unto theſe Preſents, the 18th Day of *February*, in the Year MDLV.

THOMAS CRANMER."

HAVING gained Ground upon him thus far, they grew bold and barefaced; and in the fifth Paper (which is in *Fox*'s *Martyrology*, and has been commonly thought to be his only Recantation) they required him to renounce and anathematize all *Lutheran*

and *Zuinglian* Hereſies and Errors; to acknowledge the one holy Catholick Church, to be that, whereof the Pope is the Head; and to declare him the ſupreme Biſhop, and Chriſt's Vicar, to whom all Chriſtians ought to be ſubject. Then followed an expreſs Acknowledgment of Tranſubſtantiation, the ſeven Sacraments, Purgatory, and of all the Doctrines of the Church of *Rome* in general; with a Prayer to God to forgive his paſt Oppoſition to them, and an earneſt Intreaty to all, who had been miſled by his Doctrine and Example, to return to the Unity of the Church.

AND yet even this, full and expreſs as it was, did not give Content, but a ſixth was ſtill required, which was drawn up in as ſtrong and ample Terms, that nothing was capable of being added to it; containing a prolix Acknowledgment of all the Popiſh Errors and Corruptions, and a moſt grievous Accuſation of Himſelf as a Blaſphemer, an Enemy of Chriſt, and a Murderer of Souls, on Account of his being the Author of King *Henry*'s Divorce, and of all the Calamities, Schiſms, and Hereſies, of which that was the Fountain. This laſt Paper he ſubſcribed on the eighteenth of *March*; not in the leaſt ſuſpecting, that the *Papiſts* deſigned, notwithſtanding all theſe Subſcriptions, to bring him to the Stake; and that the Writ was already ſigned for his Execution.

BUT for as much as the Sentence given againſt Dr. *Cranmer* was void in Law, becauſe the Pope's Authority was not then received in *England*, there was a new Commiſſion ſent from *Rome*, after the Parliament had reſtored the Pope's Power, and a new Proceſs framed for the Conviction of this Reverend Prelate: The Commiſſioners were Dr. *James Brooks*, Biſhop of *Gloceſter*, the Pope's Sub-Legate, and Dr. *Martin*, and Dr. *Story*, on the King and Queen's Behalf.

THESE Commiſſioners ſat on the 12th of *March*, 1556, in St. *Mary*'s Church in *Oxford*; at which Time Dr. *Cranmer*, Archbiſhop of *Canterbury*, was brought before them in a fair black Gown, with his Hood

Hood on his Shoulders. And one of the Proctors called, 'Thomas, Archbiſhop of *Canterbury*, appear 'and make Anſwer to that which ſhall be laid to thy 'Charge, that is to ſay, to Blaſphemy, Incontinen-'cy, and Hereſy: Make Anſwer before the Biſhop 'of *Gloceſter*, repreſenting the Pope's Perſon.' But Dr. *Cranmer* refuſed to ſhew any Reſpect to him, but bowed low to the Queen's Commiſſioners, and made Apology for not doing the like to the Biſhop of *Gloceſter*, becauſe he had ſolemnly abjured the Pope and his Authority in *England*.

THEN Dr. *Brooks*, the Biſhop of *Gloceſter*, began a long Speech, directing himſelf to Dr. *Cranmer*, declaring they were come, by Authority from the Pope, and alſo from the King and Queen, to examine him. Then he inſiſted upon the Greatneſs of Archbiſhop *Cranmer*'s Crimes, and exhorted him to conſider from whence he had fallen, and to repent, and return to his Obedience to the Church of *Rome*.

THEN Dr. *Martin* made a Speech, and inveighed againſt the Archbiſhop, for acting contrary to the Truſt repoſed in him, and exhibited Articles againſt him for Adultery, Perjury, and Hereſy: And when he had made an End, Archbiſhop *Cranmer* aſked if he might anſwer for himſelf.

AND they gave him Leave.

THEN the Archbiſhop, turning to the *Weſt*, kneeled on both his Knees, and ſaid the *Lord*'s-*Prayer*; then riſing up, repeated the Creed; and which done, he entered with this Proteſtation, in Form as followeth;

'THIS do I profeſs, as touching my Faith; and 'make my Proteſtation, which I deſire you to note: 'I will never conſent that the Biſhop of *Rome* ſhall 'have any Juriſdiction in this Realm."

DR. *Story* bid the Clerk take a Note thereof.

THEN Dr. *Martin* ſaid, Mark, Mr. *Cranmer*, how you anſwer for yourſelf: You refuſe, and deny him, by whoſe Laws you do yet remain in Life; being otherwiſe

otherwiſe attainted of High Treaſon, and but a dead Man by the Laws of this Realm.

CRANMER anſwered, I profeſs, before God, I was no Traitor; but, indeed, I confeſſed more at my Arraignment than was true. Dr. *Martin* told him, that Matter was not then to be reaſoned; you know you were condemned for a Traitor.

AND bid him proceed in his Defence. Then the Archbiſhop ſaid, he could not allow of the Pope's Authority in *England*; for he had taken an Oath to King *Henry* VIII. as ſupreme Head of the Church in his Dominions, and the King was chief, by the Holy Scriptures, in his own Realm; and this was argued and agreed to by both the Univerſities, and he ſpoke largely againſt the Pope's Authority in this Realm.

THEN Dr. *Story* ſpake a great deal in Defence of the Pope's being Head of the Church, and ſaid, that as the Pope's Authority had been put away by Parliament, ſo now it was reſtored again by Parliament; ſo that it was as firm as ever.

THEN Dr. *Martin* ſpake to the Archbiſhop, as to his pretending Conſcience, in breaking his Oath againſt the Pope's Supremacy, and ſaid, The ſame was an unlawful Oath, and ought not to be kept, and that he had firſt broken his Oath to the Pope, and that he was not formerly of the Faith he is now of, and had condemned *Lambert* as a Sacramentary, in the King's Preſence, and that he had taught two contrary Doctrines. *Cranmer* owned that he was not formerly of this Faith he is now of, as to the Sacrament; but was convinced of the ſame by Conference with Biſhop *Ridley*, and the Authorities of Doctors which he brought.

AFTER this, divers Articles were objected to the Archbiſhop, in Form; *viz.*

IT was objected firſt, *That he, the aforeſaid* Thomas Cranmer, *being yet free, and before he entered into*

to

to Holy Orders, married one Joan *at the Sign of the* Dolphin *in* Cambridge.

THIS he granted to be true.

2. *That after the Death of his aforeſaid Wife, he entered into Holy Orders, and after was made Archbiſhop by the Pope.*

Anſw. He ſaid he received a certain Bull of the Pope, which he delivered to the King, and was made Archbiſhop by him.

3. Item. *That he being in Holy Orders married another Woman, as his ſecond Wife, named* Ann, *and ſo was twice married.*

Anſw. This he granted.

4. Item. *In the Reign of King* Henry VIII. *he kept the ſaid Wife ſecretly, and had Children by her.*

Anſw. THIS he alſo granted, affirming that it was better for him to have his own Wife, than to do like other Prieſts, holding and keeping other Mens Wives.

5. Item. *In the Time of King* Edward VI. *he brought out the ſame Wife openly, affirming and profeſſing publickly the ſame to be his Wife.*

Anſw. He owned he did ſo, and might lawfully do the ſame, foraſmuch as the Laws of the Realm did ſo permit him.

6. Item. *That he ſhamed not openly to glory himſelf, to have had his Wife in Secret many Years.*

Anſw. AND though he did ſo (he ſaid) there was no Cauſe why he ſhould be aſhamed thereof.

7. Item. *That the ſaid* Thomas Cranmer, *falling into the deep Bottom of Errors, did fly and refuſe the Authority of the Church, did hold and follow the Hereſy concerning the Sacrament of the Altar, and alſo did compile and order to be ſet Abroad divers Books.*

Anſw. WHEREUNTO, when the Names of the Books were recited to him, he denied not ſuch Books as he was the true Author of; as touching the Hereſy of *Peter Martyr*, upon the Sacrament, he denied that

that he ever ſaw it before it was Abroad, yet he did approve and well like of the ſame.

As for the Catechiſm, the Book of *Articles*, with the Book againſt *Wincheſter*, he granted the ſame to be his Doings.

8. Item. *That he compelled many, againſt their Wills, to ſubſcribe to the ſame Articles.*

Anſw. HE exhorted (he ſaid) ſuch as were willing to ſubſcribe; but, againſt their Wills, he compelled none.

9. Item. *Foraſmuch as he ceaſed not to perpetrate enormous and inordinate Crimes, he was therefore caſt into the* Tower, *and from thence was brought to* Oxford, *at what Time it was commonly thought that the Parliament ſhould there be holden.*

Anſw. To this, he ſaid, that he knew no ſuch enormous or inordinate Crimes that he had committed.

10. Item. *That in the ſaid City of* Oxford *he did openly maintain his Hereſy, and there was convicted upon the ſame.*

Anſw. HE defended (he ſaid) there the Cauſe of the Sacrament; but to be convicted in the ſame, that he denied.

11. Item. *When he perſever'd ſtill in the ſame, he was, by the publick Cenſure of the Univerſity, pronounced an Heretick, and his Books to be heretical.*

Anſw. THAT he was ſo denounced he denied not; but that he was an Heretick, or his Books heretical, that he denied.

12. Item. *That he was, and is, notoriouſly infamed with the Note of Schiſm, as one who not only himſelf receded from the Catholick Church and See of* Rome, *but alſo moved the King, and Subjects of this Realm, to do the ſame.*

Anſw. As touching the Receding, that he well granted; but that his receding, or departing, was only from the See of *Rome*, and had in it no Matter of Schiſm.

13. Item.

13. Item. *That he had been twice ſworn to the Pope, and withal Dr.* Martin *brought out the Inſtrument of the publick Notary, wherein was contained his Proteſtation made when he ſhould be conſecrated, aſking if he had any thing elſe proteſted.*

Anſw. WHEREUNTO he anſwered, That he did nothing but by the Laws of the Realm.

14. Item. *That he, the ſaid Archbiſhop of* Canterbury, *did not only offend in the Premiſes, but alſo in taking upon him the Authority of the See of* Rome, *in that, without Leave or Licence from the ſaid See, he conſecrated Biſhops and Prieſts.*

Anſw. He granted that he did execute ſuch Things as were to be referred to the Pope, at what Time it was permitted to him by the publick Laws and Determination of the Realm.

15. Item. *That when the whole Realm had ſubſcribed to the Authority of the Pope, he only ſtill perſiſted in his Error.*

Anſw. THAT he did not admit the Pope's Authority, he confeſſed to be true; but that he erred in the ſame, that he denied.

16. *That all and ſingular the Premiſes be true.*

Anſw. THAT likewiſe he granted, excepting thoſe Things whereunto he had now anſwered.

AFTER he had anſwered to the Objections and Articles aforeſaid, and the publick Notary had entered the ſame, the Judges and Commiſſioners, as having accompliſhed what they came for, were about to riſe and depart; but the Biſhop of *Gloceſter*, thinking not beſt to diſmiſs the People, whom he obſerved to be moved with the Archbiſhop's Words, made a long Speech to the People.

IN which he firſt ſaid, That he was very ſorry, heartily ſorry, for the Archbiſhop's Obſtinacy and perverſe Continuance in his great Errors and Crimes; eſpecially againſt the Pope's Holineſs, and the Sacrament of the Altar.

BUT he being an Heretick, he (ſaid he) was no more to be reaſoned with, or diſputed withal.

HE alſo ſpake many Things concerning the Authority of the Catholick Church; and, at laſt, concluded.

THEN Dr. *Story* ſaid, Mr. *Cranmer*, you have made a goodly Proceſs concerning your heretical Oath made to the King, but you forget your Oath made to the See Apoſtolick.

As concerning your Oath made to the King, if you made it to him only, it ended at his Death, and ſo it is releaſed. If you made it to his Succeſſors, his true Succeſſors have the Empire, and they require you to diſſolve the ſame and become a Member of Chriſt's Church again, and it agreeth well with Charity to do ſo.

THE Archbiſhop would have replied, but Dr. *Story* ſaid, Hold your Peace, Sir, as it becomes you, ſince you had Licence before to ſpeak your Mind. Your Oath was no Oath, for it wanted the three Points of an Oath, *Judicium, Juſtitiam, & Veritatem*, that is, Judgment, Juſtice, and Truth.

THEN the Witneſſes againſt the Archbiſhop were produced, and ſworn, to utter and declare, the next Day, whatever they knew, or could remember to be inferred againſt Dr. *Cranmer*'s Hereſy.

THE Names of the Witneſſes were, *viz.* Dr. *Marſhal*, Commiſſary, and Dean of *Chriſt-Church*; Dr. *Smith*, Under-Commiſſary, Dr. *Treſham*, Dr. *Curtop*, Dr. *Crook*, Dr. *Ward*, Dr. *London*, Dr. *Serles*.

AFTER the Depoſitions of the Witneſſes were taken, Dr. *Story* gave the Archbiſhop Liberty to except againſt any of the Witneſſes.

AND the Archbiſhop would admit of none of them, but ſaid, they were all perjured Men, and not in the Chriſtian Religion.

FOR

FOR (ſays he) if to ſwear againſt the Pope were unlawful, they ſhould rather have given their Lives than their Oaths. But if it were lawful, then they are perjured in defending him whom they abjured before.

BUT this Objection of the Archbiſhop's was not regarded, and ſo the Court broke up about two o'Clock in the Afternoon.

AFTER this a new Commiſſion came from *Rome*, dated *January* 1, impowering Dr. *Thurſby*, Biſhop of *Ely*, and Dr. *Bonner*, Biſhop of *London*, with others, to ſit upon Archbiſhop *Cranmer*; and they came to *Oxford*, and cauſed the Archbiſhop to be brought before them in the Quire of *Chriſt-Church*, upon the 14th of *February*, 1556, where their Commiſſion was read, ſetting forth, That in the Court of *Rome*, all Things being indifferently examined, both the Articles laid to his Charge, with the Anſwers made unto them, as on the Behalf of *Thomas Cranmer*, the Party guilty, ſo that he wanted nothing appertaining to his neceſſary Defence, *&c.*

As the Commiſſion was reading, *Cranmer* ſaid, 'O Lord what Lies be theſe, that I being continually in Priſon, and never could be ſuffered to have 'Counſel or Advocate at Home, ſhould produce 'Witneſs, and appoint my Counſel at *Rome!* God 'muſt needs puniſh this open and ſhameleſs Lying."

THEY read through the Commiſſion, which came with full Power from the Pope, and admitted of no Appeal.

AND having done, they proceeded to Dr. *Cranmer*'s Degradation: Firſt cloathing him with Prieſtly Garments, and the Habit of a Biſhop, but all made of Canvas and old Clouts, with a Mitre and Pall of the ſame, and a Croſier Staff in his Hand, and then they took all theſe Things gradually from him; and Biſhop *Bonner* upbraided him. Then the Archbiſhop pulled a Paper out of his Sleeve, and ſaid, I appeal

to the next General Council; and herein ſhewing his Paper, ſays he, is comprehended my Cauſe.

LASTLY, They pulled off his Gown and Jacket, and put on him an old Thread-bare Beadle's Gown, and a Townſ-man's Cap on his Head, and ſo delivered him to the Secular Power.

WHEN the Degradation was finiſhed, Biſhop *Bonner* ſaid to *Cranmer*, Now you are no more a Lord.

AND ſo he was carried to Priſon, without one Penny in his Purſe, and none durſt give him any for Fear of being troubled, as others had been on the like Occaſion. But the People that beheld him, pitied him to ſee him ſo abuſed.

Now, during Dr. *Cranmer*'s Confinement, ſeveral Divines and Doctors, in *Oxford*, uſed their utmoſt Endeavours to perſuade him to recant and come over to the Church of *Rome*; and, at laſt, they brought a Paper to him, which, they told him, if he would but ſet his Hand to, he ſhould have his Life; but if he refuſed there was no Hopes for him; and either thro' Hopes of Life, or Fear of Death, he was prevailed upon to ſign and ſubſcribe the ſame.

The Form of the Recantation, which Dr. *Cranmer* ſubſcribed, is as follows:

'I *Thomas Cranmer*, late Archbiſhop of *Canterbury*, 'do renounce, abhor, and deteſt, all Manner of 'Hereſies and Errors of *Luther* and *Zuinglius*, and all 'other Teachings which be contrary to ſound and 'true Doctrine. And I moſt conſtantly in my Heart, 'and with my Mouth, do confeſs one Holy and Ca'tholick Church, viſible, without the which there is 'no Salvation; and therefore I acknowledge the 'Biſhop of *Rome* to be the ſupreme Head on Earth, 'whom I acknowledge to be the higheſt Biſhop and 'Pope, and Chriſt's Vicar, unto whom all Chriſtian 'People ought to be ſubject.

'AND as concerning the Sacraments, I believe 'and worſhip in the Sacrament of the Altar, the very

'very Body and Blood of Chriſt, being contained 'in, and moſt truly, under the Forms of Bread and 'Wine, the Bread through the mighty Power of 'God, being turned into the Body of our Saviour 'Jeſus Chriſt, and the Wine into his Blood.

'And in the other ſix Sacraments alſo, (like as in 'this) I believe and hold as the univerſal Church 'holdeth, and the Church of *Rome* judgeth and de-'termineth.

'Farthermore, I believe that there is a Place of 'Purgatory, where Souls departed are puniſhed for 'a Time; for whom the Church doth godly and 'wholſomely pray, like as it doth honour Saints, 'and make Prayers to them.

'Finally, In all Things I profeſs, that I do not 'otherwiſe believe, than the Catholick Church and 'the Church of *Rome* holdeth and teacheth: I am 'ſorry that ever I held or thought otherwiſe. And I 'beſeech Almighty God, that of his Mercy he will 'vouchſafe to forgive me whatever I have of-'fended againſt God or his Church; and alſo I 'deſire and beſeech all Chriſtian People to pray for 'me.

'AND all ſuch as have been deceived either by 'mine Example or Doctrine, I require them, by the 'Blood of *Jeſus Chriſt*, that they will return to the 'Unity of the Church, that we may be all of one 'Mind, without Schiſm or Diviſion.

'AND to conclude, I ſubmit myſelf to the Catho-'lick Church of Chriſt, and to the ſupreme Head 'thereof; ſo I ſubmit myſelf unto the moſt excellent 'Majeſties of *Philip* and *Mary*, King and Queen of 'this Realm of *England*, &c. and to all their Laws 'and Ordinances, being ready always, as a faithful 'Subject, to obey them. And God is my Witneſs 'that I have not done this for Favour or Fear of 'any Perſon, but willingly and of mine own Mind,

'as

'as well to the Diſcharge of my own Conſcience, as 'to the Inſtruction of others.

THOMAS CRANMER.

Witneſs
Henry Sydall,
John de Villa Garcina.

So ſoon as *Cranmer* had ſigned this Recantation, the Doctors cauſed it forthwith to be printed and publiſhed, and an Account thereof ſent to the Queen, which ſhe was pleaſed to hear, but was ſtill fully reſolved to put him to Death, and that he ſhould die not as a Traytor, but as an Heretick, and be publickly burnt at *Oxford*; and ſhe ordered Dr. *Cole* to prepare a Sermon againſt his Burning, which was appointed to be on the 21ſt of *March*.

AND ſhe ordered *William* Lord *Tame*, the Lord *Chandois*, Sir *Thomas Bridges*, and Sir *John Brown*, with divers others, to be at *Oxford* that Day, to prevent any Tumult that might be raiſed on Account of *Cranmer*'s Death.

ALL this while *Cranmer* was in a miſerable Condition, having no Hope of Life, notwithſtanding the Promiſes of the Doctors, and being full of Trouble of Mind, for ſigning a Recantation, which was againſt his Conſcience.

ON the 20th of *March* Dr. *Cole* came to *Cranmer* in Priſon, to try if he continued in the Catholick Faith wherein before he had left him; to whom *Cranmer* anſwered, That by God's Grace he would daily be more confirmed in the Catholick Faith. And ſo Dr. *Cole* departed.

THE next Morning, *March* the 21ſt, Dr. *Cole* came again to him, and aſked him if he had any Money: *Cranmer* ſaid he had none; ſo the Doctor gave him fifteen Crowns, but gave him no Notice of his approaching Execution; but exhorted him to continue ſtedfaſt in the Faith, and ſo left him.

AFTER

AFTER this the *Spaniſh* Fryer, who was Witneſs to *Cranmer*'s Recantation, came into the Priſon to *Cranmer*, and brought a Paper with Articles, which *Cranmer* ſhould openly profeſs in his Recantation before the People, deſiring that *Cranmer* would write the ſame Articles with his own Hand, and ſign it with his Name; which when he had done, the Fryer deſired him to write another Copy to keep for himſelf, which he alſo did. In the mean Time, though they told not the Archbiſhop that his Death was ſo nigh at Hand, yet by what was done he ſuſpected it; ſo he wrote his Prayer and an Exhortation, which he intended to repeat to the People, before he made the laſt Profeſſion of his Faith, and put the Paper privately into his Boſom.

ABOUT nine o'Clock in the Morning, the 21ſt of *March* 1556, the Lords and others appointed to ſee the Execution done, came to *Oxford*, and a great Multitude was aſſembled, as is uſual on ſuch Occaſions. Then *Cranmer* was brought from *Bocardo* Priſon, the Mayor and Aldermen going before; *Cranmer* walked between two Fryers towards St. *Mary*'s Church, the Fryers repeating Pſalms in *Latin* alternately, as they walked along; and as ſoon as they came into the Church, they began the Song of *Old Simeon*, in *Latin*, *Nunc dimittis*, &c. and ſo conducted *Cranmer* to a Place raiſed above the Floor, upon which he ſtood, right againſt the Pulpit. He was cloathed in an old threadbare ragged Gown, with an old ſquare Cap on his Head, expoſed to the Contempt and Scorn of his Enemies, but pitied by others, who beheld him with Tears. When he came to the Place, he turned his Face to a Pillar near to him, and lifting up his Hands to Heaven, he prayed to God, till Dr. *Cole* came into the Pulpit, and began his Sermon. Firſt, he commended *Tobias* and *Zachary* for their Perſeverance in the true Worſhip of God: Then he propoſed to ſpeak of three Heads: Firſt, The Mercy of God; 2dly, his Juſtice; 3dly, That the

the Secrets of Princes are not to be diſcloſed: And after a little Proceeding in this Method, he reproved *Cranmer* ſeverely, for being at firſt a Member of the Catholick Church, and then to fall into pernicious Errors; which he defended both by his Writings and Authority, and drew divers Men into the ſame, by Gifts and Rewards; with more Words to the ſame Effect.

THEN he ſhewed God's Mercy was ſo tempered with Juſtice, that as he did not puniſh Men according to the Demerit of their Crimes, ſo neither would he let them go always unpuniſhed, as in the Caſe of *David*, whom he puniſhed with the Peſtilence, for numbering the People.

AND altho' *Cranmer* might have expected Pardon, according to the Canons of the Church, ſeeing he repented of his Errors, yet there were ſeveral Reaſons why the Queen and her Council had judged him to Death.

Firſt, That being a Traytor, he had diſſolved the lawful Matrimony between King *Henry*, her Father, and Queen *Katherine*, her Mother; beſides the driving the Pope's Authority out of the Realm, while he was Metropolitan. Secondly, that he had been an Heretick, from whom, as from an Author and only Fountain, all Heretical Doctrines and Schiſmatical Opinions (that ſo many Years prevailed in *England*) did firſt riſe and ſpring: Of which he had not been a ſecret Favourer only, but alſo a moſt earneſt Defender to the End of his Life; ſowing them abroad by Writings and Arguments, privately and openly, not without great Ruin and Decay of the Catholick Church. And farther it ſeems juſt and equitable, that as the Death of the late Duke of *Northumberland* made a Recompence for the Death of Sir *Thomas More*, the Lord Chancellor, who died for the Church, ſo there ſhould be one to ſatisfy for the Death of Dr. *Fiſher*, Biſhop of *Rocheſter*; and becauſe the Death

of

of *Ridley*, *Hooper*, and *Firrar* could not do it, it ſeemed fit that *Cranmer* ſhould make it up.

THEN he exhorted his Hearers to take Example by this Man, and not to promiſe themſelves Impunity or Safety in any Condition upon Earth, for God's Vengeance could overtake them.

FOR this Man, ſaith he, who was once advanced to the higheſt Dignity in the Kingdom, next under the King, was become now ſo extreme miſerable, that the pooreſt Wretch would not change Condition with him.

AFTERWARDS he applied himſelf to *Cranmer*, and wiſhed him to take his Death patiently, and to rely upon the Mercy of God, and that Chriſt would receive him to Favour as he did the penitent Thief; with more to the ſame Purpoſe; and promiſed that Maſſes ſhould be ſaid for his Soul in all the Churches of *Oxford*.

IN the mean Time *Cranmer* ſhewed Signs of great Grief and Sorrow of Heart during the Sermon; ſometimes lifting up his Hands and Eyes to Heaven, and then ſoon caſting them on the Ground for Shame, and ſhedding great Plenty of Tears; which moved the People to pity and lament his deplorable Caſe.

BUT Dr. *Cole* having finiſhed his Sermon, ſpake to the People to this Manner: 'Brethren, *(ſays he)* 'leſt any Man ſhould doubt of this Man's earneſt 'Converſion and Repentance, you ſhall hear him 'ſpeak before you.

'AND therefore I pray you, Mr. *Cranmer*, that 'you will now perform what you promiſed not long 'ago, namely, That you will openly expreſs the true 'and undoubted Profeſſion of your Faith, that you 'may take away all Suſpicion from Men, and that 'all Men may underſtand that you are a Catholick 'Man indeed."

I WILL do it, ſays *Cranmer*, with a good Will. So riſing up, and putting off his Cap, he began to ſpeak to the People after this Manner.

'I DESIRE you, well-beloved Brethren in the 'Lord, that you will pray to God for me to forgive 'me my Sins, which above all Men, both in Num-'ber and Greatneſs, I have committed; but among 'all the reſt, there is one Offence, which above all at 'this Time doth trouble me, of which you ſhall hear 'more hereafter.'

THEN he took his written Paper out of his Boſom, and recited and ſpake as follows.

'GOOD Chriſtian People, my dearly beloved Bre-'thren and Siſters in Chriſt, I beſeech you moſt 'heartily to pray for me to Almighty God, that he 'will forgive me all my Sins and Offences, which be 'many without Number, and great without Mea-'ſure: But yet one Thing grieveth my Conſcience 'more than all the reſt, of which you ſhall hear more 'afterwards.

'BUT how great, or how many my Sins be, I 'beſeech you to pray to God of his Mercy to pardon 'and forgive them all.' And here kneeling down he ſaid:

'O FATHER of Heaven! O Son of God, Re-'deemer of the World! O Holy Ghoſt, Three Per-'ſons and One God, have Mercy upon me, moſt 'wretched Caitiff and miſerable Sinner! I have of-'fended both againſt Heaven and Earth, more than 'my Tongue can expreſs: Whither then may I go, 'or whither ſhall I flee! To Heaven I may be aſhamed 'to lift up mine Eyes, and on Earth I find no Place 'of Refuge or Succour. To thee therefore, O Lord, 'do I run; to thee do I humble myſelf: O Lord my 'God, my Sins be great, but yet have Mercy upon 'me for thy great Mercy. The great Myſtery that 'God became Man, was not wrought for little or 'few Offences: Thou didſt not give thy Son, O hea-'venly Father, unto Death for ſmall Sins only, but 'for all the greateſt Sins of the World; ſo that the 'Sinner return unto thee with his whole Heart, as I

'do

'do here at this preſent. Wherefore have Mercy upon me, O God, whoſe Property is always to have 'Mercy; have Mercy upon me, O Lord, for thy 'great Mercy's ſake: I crave nothing, O Lord, for 'my own Merits, but for thy Name ſake, that it may 'be hallowed thereby, and for thy dear Son Jeſus 'Chriſt's ſake, *&c.* And now therefore, *Our Father 'in Heaven, hallowed be thy Name,* &c.

THEN riſing up he ſaid, 'Every Man (good 'People) at the Time of Death deſires to give ſome 'good Exhortation, that others may remember the 'ſame before their Death, and be the better thereby: 'So I beſeech God to grant me Grace, that I may 'ſpeak ſomething at this my departing, whereby God 'may be glorified, and you may be edified.

Firſt, 'It is an heavy Caſe to ſee People dote ſo 'much on this falſe World, and are ſo careful for it, 'that they regard not the Love of God, nor the 'World to come. Therefore my firſt Exhortation 'ſhall be, that you ſet not your Minds over-much upon this flattering World, but upon God and the 'World to come; and learn to know what this Leſſon 'meaneth, which St. *John* teacheth, That *the Love of 'this World is Enmity with God.*

'THE ſecond Exhortation is, That next under 'God, you obey your King and Queen, willingly and 'gladly, without murmuring or grudging, not for 'Fear of them only, but much more for the Fear of 'God; knowing that they be God's Miniſters, appointed by God to rule and govern you, and therefore whoſoever reſiſteth them, reſiſteth the Ordinance 'of God.

'THE third Exhortation is, That you love one 'another like Brothers and Siſters: For, alas! what 'Pity is it to ſee what Contention and Hatred one 'Chriſtian Man beareth to another, not taking each 'other for Brother and Siſter, but as Strangers and 'mortal Enemies. But I pray you to learn, and

'bear well away this Leſſon, To do Good unto all 'Men, as much as in you lieth, and to hurt no Man, 'no more than you would hurt your own loving Bro-'ther or Siſter: For this you may be ſure of, that 'whoſoever hateth any Perſon, or goeth about mali-'ciouſly to hinder or hurt him, ſurely, and without 'all doubt, God is not with that Man, altho' he think 'himſelf never ſo much in God's Favour.

'THE fourth Exhortation ſhall be to them that 'have great Subſtance and Riches in this World: 'They ſhould well weigh and conſider three Sayings 'of the Scripture; one is of our Saviour Chriſt him-'ſelf, who ſaith, *It is hard for a rich Man to enter in-'to the Kingdom of Heaven.* The ſecond is of St. '*John, He that hath this World's Good, and ſeeth his 'Brother have Need, and ſhutteth his Compaſſion to-'wards him, how dwelleth the Love of God in him?* 'The third is of St. *James*, who ſpeaketh to the co-'vetous rich Man after this Manner, *Weep and howl, 'ye rich Men, for the Miſery that ſhall come upon you; 'your Riches do corrupt; the Garments are Moth eaten, 'and your Silver and Gold do ruſt, and the Ruſt of them 'do witneſs againſt you, and ſhall eat your Fleſh like 'Fire: You treaſure up God's Wrath againſt you for the 'laſt Day.*

'LET them that be rich ponder well theſe three 'Sentences; for if ever they had Occaſion to ſhew 'their Charity, they have it now at this preſent, the 'the Poor being ſo numerous, and Proviſion ſo dear.

'AND now foraſmuch as I come to the End of my 'Life, whereupon dependeth all my Life paſt, and 'all my Life to come, either to live with my Maſter 'Chriſt for ever in Joy, or elſe to be in Pain for 'ever with wicked Devils in Hell: And I ſee before 'mine Eyes preſently, either Heaven ready to receive 'me, or elſe Hell ready to ſwallow me up: I ſhall 'therefore declare unto you my very Faith, how I 'believe, without any Colour or Diſſimulation, what-'ever I have ſaid or written in Time paſt.

'FIRST,

'FIRST, *I believe in God the Father Almighty, Maker of Heaven and Earth*, &c. And I believe every 'Article of the Catholick Faith, every Word and 'Sentence taught by our Saviour *Jeſus Chriſt*, his 'Apoſtles and Prophets, in the *Old* and *New Teſtament*.

'AND now I come to the great Thing that troubles my Conſcience, more than any Thing I ever 'ſaid or did in my whole Life; and that is the ſetting Abroad of a Writing contrary to Truth, 'which I now here renounce and refute, as Things 'written with my Hand, contrary to the Truth 'which I thought in my Heart, and written for fear 'of Death, and to ſave my Life, if it might be: 'And that is, all ſuch Bills and Papers which I have 'ſigned with my Hand ſince my Degradation, where'in I have written many Things untrue.

'AND foraſmuch as my Hand offended, in writing contrary to my Heart, my Hand ſhall firſt be 'puniſhed therefore; for may I come to the Fire, it 'ſhall be firſt burned.

'AND as for the Pope, I refute him as Chriſt's 'Enemy, and Anti-Chriſt, with all his falſe Doctrine: And as for the Sacrament, I believe as I 'have taught in my Book againſt the Biſhop of '*Wincheſter*. The which Book teacheth ſo true a 'Doctrine of the Sacrament, that it ſhall ſtand at the 'laſt Day before the Judgment of God, where the 'Papiſtical Doctrine contrary thereunto ſhall be 'aſhamed to ſhew its Face."

UPON this Profeſſion of *Cranmer*, the whole Congregation was much ſtartled and amazed, as being contrary to what they had heard of his Recantation. But the *Papiſts* railed at him, calling him Diſſembler; but he replied, 'Ah! my Maſters, do not take it ſo, 'for I was always a Hater of Falſhood, and a Lover 'of Simplicity, and never before this Time have I 'diſſembled;' and then the Tears guſhed out moſt plentifully

plentifully from his Eyes. And he began to ſpeak more of the Sacrament; but his Enemies cried out, Stop the Heretick's Mouth, pull him down; which when they had done, they led him towards the Fire, and the Friars went along with him, crying out to him, What Madneſs has poſſeſſed you, that you have returned again to your Errors? and uſing many threatning Speeches to him; but he regarded them not, nor made any Reply; but only to one whom he found very troubleſome, he wiſhed him to go Home to his Study, and ply his Book diligently; ſaying, If he did diligently call upon God, and by reading more, he ſhould get Knowledge.

WHEN he came to the Place of Execution, where *Ridley* and *Latimer* ſuffered, he kneeled down and prayed to God, and then prepared himſelf for the Fire, by ſtripping himſelf to his Shirt, which reached down to his Feet: His Feet were bare, and ſo was his Head, which had not any Hair on it; but his Beard was long and thick, covering his Face with a marvellous Gravity; which moved Pity in the Beholders. Several Perſons ſhook him by the Hand, and ſo took Leave of him; then the Chain was caſt about his Body, and he faſtened to the Stake, and ſoon after the Fire was put to him. And when the Wood was kindled, and as the Fire began to burn near him, he ſtretched out his Arm, and put his Right Hand in the Flame, which he held there ſo ſtedfaſt and immoveable, (ſaving that once with the ſame Hand he wiped his Face) that all Men might ſee his Hand burned before his Body was touched.

HIS Body alſo endured the burning without moving to either Side; his Eyes were lift up to Heaven, and oftentimes he repeated his unworthy Right Hand, ſo long as his Voice would permit; and uſing often the Words of St. *Stephen*, *Lord Jeſus receive my Spirit*; and ſo in the Greatneſs of the Flame he gave up the Ghoſt.

HE

HE was a Man naturally of a mild and gentle Temper; not ſoon provoked, and yet ſo eaſy to forgive, and reward Good for Evil, that it became a kind of Proverb concerning him; "Do my Lord of *Canterbury* a ſhrewd Turn, and he will be your Friend as long as you live." His Candour and Sincerity, Faithfulneſs and Integrity, Meekneſs and Humility, were admired by all who converſed with him: And when he was in Power his Lenity to the *Papiſts* was ſo great, that he was charged with Remiſſneſs and Negligence, but his Reply was, That Men ought to have time allowed them to diſintangle themſeles from their Prejudices, and that in the mean Time gentle Uſage was more likely to have a better Influence on them, than could be expected from rigorous Treatment.—He had by his Interceſſion with King *Henry*, preſerved the preſent Queen's Life, when her Father's Anger was inflamed to ſuch an extravagant Pitch, and her Ruin ſeemed ſo irrevocably fixed, that neither the Duke of *Norfolk*, nor Biſhop *Gardiner* durſt interpoſe a Word in her Favour, leſt they ſhould periſh with her. But the ungrateful Queen, forgetting this noble Service, and his eminent Zeal for her Succeſſion, could not reſt till ſhe had brought him to the Stake.

As to his Learning, he was an excellent Divine; his Knowledge in the Scriptures and Fathers, was equalled by few of his Time, he was ſo well read in the Canon and Civil Laws, and not unacquainted with the more polite Part of Learning. He had, in two Folio Volumes, made large Collections from the Scriptures, Fathers, Councils and Schoolmen, and digeſted them into Common-places, by which he bravely juſtified the *Engliſh* Reformation; and ſhewed how far the Church of *Rome* had degenerated from the Doctrine, Worſhip and Diſcipline of the Primitive Church. Theſe valuable Remains, after they had been for ſome Time loſt, the *Papiſts* endeavouring to have

have them ſuppreſſed, were, in the Reign of Queen *Elizabeth*, happily recovered by Archbiſhop *Parker*.

The LIFE *and Martyrdom of the Lady* ANN *of* Boleyne.

THE Lady *Ann* of *Boleyne*, though ſhe was not now married to King *Henry*, yet ſhe was in great Favour; and ſhe daily wrought upon the King's Mind in Favour of the Reformation. And when he met his Parliament he made great Complaints againſt the Clergy, telling his Lords that the Eccleſiaſticks were not properly his Subjects: for, ſaid he, the Oath which they take to the Pope at their Conſecration, directly contradicts that which they take to us. And he delivered the Copies of both their Oaths to the Parliament; which being by them received and opened to the People, gave his Holineſs ſuch a Blow as he had never received from *England* before, for the Neck of his uſurped Authority was thereby quite broken in this Nation.

THE Power of *Rome* being now more and more deſpiſed, Sir *Thomas Moore*, a great Favourer of the Pope, was obliged to reſign his Chancellorſhip, and deliver up the great Seal into the Hands of his Majeſty; after whom ſucceeded Sir *Thomas Audley*, a true Friend to the Goſpel of Chriſt.

WITHIN a ſhort Time after, the King married the Lady *Anne* of *Boleyne*, Mother to Queen *Elizabeth*, who was the ſecret Aider and Comforter of all the Profeſſors of the Goſpel; and her charitable Alms manifeſtly declared the Piety of her Life. She gave an hundred Gowns every Week, and other Apparel yearly, before ſhe was married, both to Men and Women; ſhe alſo gave Alms privately, freely and plentifully, to divers Widows and poor Houſe-keepers

ers continually till ſhe was apprehended; and ſhe would commonly give three or four Pounds at a Time to a poor Family to purchaſe Kine for their Support and Nouriſhment; and would often ſend her Sub-almoner about the Towns where ſhe lay, and ordered that the Officers of the Pariſhes ſhould give her a Liſt of all their poor Houſe-holders in their Pariſhes; and ſome Pariſhes received ſeven, eight, or ten Pounds, to buy ſuch Things as might put them into a comfortable Way of Living. She likewiſe maintained many learned Men in the Univerſity of *Cambridge*, as did alſo the Earl of *Wiltſhire* her Father, and the Lord *Rochford* her Brother; and ſhe brought them in Favour with King *Henry*. She always carried about her a little Purſe, out of which ſhe uſed to diſtribute Money daily among the Needy, thinking no Day well ſpent unleſs the Poor had fared the better for her. She kept her Maids, and thoſe that were about her, employed in making Shirts and Smocks for ſuch as could not get ſuch Neceſſaries without the Aſſiſtance of ſome charitable Perſon.

The Lady *Dowager* being divorced, provoked the Pope to curſe the King, and to interdict the Realm. In the mean Time Queen *Anne* was crowned with high Solemnity at *Weſtminſter*, and being great with Child, was ſoon after delivered of the Princeſs *Elizabeth*, at *Greenwich*, (in the Year 1534) the Lord Mayor and Aldermen of *London*, with forty of the principal Citizens being preſent, together with a great Number of the Nobility and Gentry. The King's Palace, and all the Walls to the *Friars*, and the *Friars* Church were lined with Arras: The Font wherein the Princeſs was baptized, was of ſolid Silver, and ſtood in the Midſt of the Church, three ſteps high, which were covered over with fine Linnen: And divers Gentlemen with Aprons, and Towels about their Shouldiers, gave Attendance about it. Over the Font hung a curious Canopy of Crimſon Sattin embroidered with Gold.

BUT what is all human Grandeur? It ſoon paſſeth away, and is loſt for ever! For this pious and worthy Lady, *Anne* of *Boleyne*, after ſhe had been a Queen the Space of three Years, was, together with the Earl of *Rochford* her Brother, and ſeveral others, thrown into the *Tower*, in the Year 1557, and ſoon after was executed. When the Queen came to the Place of Execution, ſhe made the following Speech.

"GOOD Chriſtian People, I am come hither to die; I am adjudged thereto by the Law, therefore I do not ſpeak againſt it: I pray God preſerve the King, for there never was a more gentle Prince, and to me he ever was a good Sovereign: And I hope every one will judge the beſt of my Caſe: So I take my leave of the World and of you all, deſiring you to pray for me. Then ſhe kneeled down and ſaid, "Into thy Hands I commend my Spirit, Jeſus receive my Soul," divers times, till her Head was ſevered from her Body.

HER Death was brought about by the Contrivance of the Clergy, who would never let the King reſt till they had procured her Deſtruction. The Lord *Rochford* being her Brother, as a Brother ſhe loved him: But his Wife being a moſt vile and vicious Lady, and the Queen a virtuous and truly ſpiritual Chriſtian, ſhe could not but hate the unworthy Behaviour of the Lady *Rochford*. Upon this, the Authors of all Miſchief againſt the Goſpel, and thoſe who promoted it, accuſed the Lord *Rochford* and the Queen with criminal Converſation together; and the King, who was willing to make room for another Bedfellow (for it was well known that he cared not to have one long) too readily regarded the falſe and malicious Accuſations of thoſe blood-thirſty Wretches, and was not long in reſolving to get rid of her the neareſt Way.

THE

THE great God has his own Way of Working his great Deſigns, and he makes Uſe of what Inſtruments he pleaſes, to confound the Reaſon and Wiſdom of the Fleſh. But according to the common Fancy of our wiſe and religious People, it would have been much more agreeable if our *Engliſh* Reformation had been begun by a poor pious Prince. However, let him that will glory, glory in the Lord, for he alone has done the Work, and himſelf the Victory.

Soli Deo Gloria. Amen.

The LIFE *and Martyrdom of Lady* JANE GRAY.

ON the twelfth Day of *February*, in the Year 1554, the Lady *Jane* was beheaded; two Days before her Death Mr. *Fecknam*, otherwiſe *Howman*, was ſent to her from the Queen to converſe with her, and endeavour to reduce her from the Doctrine of Chriſt to Queen *Mary*'s Religion. The Effect of which Communication here followeth.

A Conference between the Lady Jane *and Mr.* Fecknam.

Fecknam. Madam, I lament your heavy Caſe, and yet I doubt not, but that you bear out this Sorrow of your's with a conſtant and patient Mind.

Jane. You are welcome unto me, Sir, if your coming be to give Chriſtian Exhortation. And as for my heavy Caſe, I thank God, through the Mercies of Jeſus Chriſt, and the Graces of the Holy Spirit, I do ſo little lament it, that rather I account the ſame for a more manifeſt Declaration of God's Favour toward me, than ever he ſhewed me at any Time before. And therefore there is no Cauſe why either you, or others which bear me good Will,

ſhould lament or be grieved with this my Caſe, being a Thing ſo profitable for my Soul's Health.

Fecknam. I am here come to you at this preſent ſent from the Queen and her Council, to inſtruct you in the true Doctrine of the right Faith; although I have ſo great Confidence in you, that I ſhall have, I truſt, little Need to travel with you much therein.

Jane. Forſooth I heartily thank the Queen's Highneſs, which is not unmindful of her humble Subject: And I hope likewiſe that you no leſs will do your Duty therein both truly and faithfully, according to that you were ſent for.

Fecknam. What is then required of a Chriſtian Man?

Jane. That he ſhould believe in God the Father, the Son, and the Holy Ghoſt, three Perſons and one God.

Fecknam. What is there nothing elſe to be required or looked for in a Chriſtian, but to believe in him?

Jane. Yes, we muſt love him with all our Heart, with all our Soul, and with all our Mind, and our Neighbour as ourſelf.

Fecknam. Why? then Faith juſtifieth not, nor ſaveth not.

Jane. Yes verily, Faith, as St. *Paul* ſaith, only juſtifieth.

Fecknam. Why, St. *Paul* ſaith, If I have all Faith without Love, it is nothing.

Jane. True it is; for how can I love him whom I truſt not? Or how can I truſt him whom I love not? Faith and Love go both together, and yet Love is comprehended in Faith.

Fecknam. How ſhall we love our Neighbour?

Jane. To love our Neighbour is to feed the Hungry, to cloath the Naked, and give Drink to the Thirſty, and to do to him as we would do to ourſelves.

Fecknam. Why, then it is neceſſary unto Salvation to do good Works alſo, and it is not ſufficient only to believe.

Jane. I deny that, and I affirm that Faith only ſaveth: but it is meet for a Chriſtian in Token that he followeth his Maſter Chriſt, to do good Works, yet may we not ſay that they profit to our Salvation. For when we have done all, yet we be unprofitable Servants, and Faith only in Chriſt's Blood ſaveth us.

Fecknam. How many Sacraments are there?

Jane. Two. The one the Sacrament of Baptiſm, and the other the Sacrament of the Lord's Supper.

Fecknam. No, there are ſeven.

Jane. By what Scripture find you that?

Fecknam. Well, we will talk of that hereafter. But what is ſignified by your two Sacraments?

Jane. By the Sacrament of Baptiſm I am waſhed with Water and regenerated by the Spirit, and the Waſhing is a Token to me that I am a Child of God. The Sacrament of the Lord's Supper offered unto me, is a ſure Seal and Teſtimony that I am, by the Blood of Chriſt which he ſhed for me on the Croſs, made Partaker of the everlaſting Kingdom.

Fecknam. Why, what do you receive in that Sacrament? Do you not receive the very Body and Blood of Chriſt?

Jane. No ſurely, I do not ſo believe. I think that at the Supper I neither receive Fleſh nor Blood, but Bread and Wine: which Bread when it is broken, and the Wine when it is drunken, putteth me in Remembrance how that for my Sins the Body of Chriſt was broken, and his Blood ſhed on the Croſs, and with that Bread and Wine I receive the Benefits that come by the Breaking of his Body, and Shedding of his Blood for our Sins on the Croſs.

Fecknam. Why, doth not Chriſt ſpeak theſe Words, Take, eat, this is my Body? Require you any plainer Words? Doth he not ſay it is his Body?

Jane. I grant he ſaith ſo; and ſo he ſaith, I am the Vine, I am the Door, but he is neither the Door nor the Vine. Doth not St. *Paul* ſay, *Rom.* iv. *He calleth Things that are not as though they were?* God forbid

bid that I ſhould ſay that I eat the very natural Body and Blood of Chriſt: for then either I ſhould pluck away my Redemption, or elſe there were two Bodies, or two Chriſts. One Body was tormented on the Croſs, and if they did another Body, then had he two Bodies: or if his Body were eaten, then was it not broken upon the Croſs, or if it were broken upon the Croſs, it was not eaten of his Diſciples.

Fecknam. Why? Is it not as poſſible that Chriſt by his Power could make his Body both to be eaten and to be broken, as to be born of a Woman without Seed of Man, and to walk upon the Sea, having a Body, and other ſuch like Miracles as he wrought by his Power only?

Jane. Yes verily, if God would have done at his Supper any Miracle, he might have done ſo: but I ſay, that then he minded no Work nor Miracle, but only to break his Body, and ſhed his Blood on the Croſs for our Sins. But I pray you to anſwer me to this one Queſtion: Where was Chriſt, when he ſaid, Take, eat, this is my Body? Was he not at the Table when he ſaid ſo? He was at that Time alive, and ſuffered not till the next Day. What took he, but Bread, what brake he, but Bread? And what gave he, but Bread? Look, what he took, he brake: and look, what he brake, he gave; and look, what he gave, they did eat: and yet all this while he himſelf was alive, and at Supper before his Diſciples, or elſe they were deceived.

Fecknam. You ground your Faith upon ſuch Authors as ſay and unſay both in a Breath, and not upon the Church, to whom ye ought to give Credit.

Jane. No, I ground my Faith on God's Word, and not upon the Church, for if the Church be a good Church, the Faith of the Church muſt be tried by God's Word, and not God's Word by the Church, nor yet my Faith. Shall I believe the Church becauſe of Antiquity? or ſhall I give Credit to the Church that taketh away from me the half Part of the

the Lord's Supper, and will not let any Man receive it in both Kinds? which Things if they deny to us, then deny they to us Part of our Salvation. And I ſay, that it is an evil Church, and not the Spouſe of Chriſt, but the Spouſe of the Devil, that altereth the Lord's Supper, and both taken from it, and addeth to it. To that Church, ſay I, God will add Plagues, and from that Church will he take their Part out of the Book of Life: Do they learn that of St. *Paul* when he miniſtered to the *Corinthians* in both Kinds? Shall I believe this Church? God forbid.

Fecknam. That was done for a good Intent of the Church, to avoid a Hereſy that ſprang on it.

Jane. Why? Shall the Church alter God's Will and Ordinance for good Intent? How did King *Saul*? The Lord God defend.

WITH theſe and ſuch like Perſuaſions he endeavoured, but to no Purpoſe, to turn her to the Popiſh Religion. They reaſoned about many other Things, but theſe were the chief.

THEN *Fecknam* took his Leave, ſaying, that he was ſorry for her: For I am ſure, ſaid he, that we two ſhall never meet.

Jane. True it is, ſaid ſhe, we ſhall never meet, except God turn your Heart. For I am aſſured, that unleſs you repent, and turn to God, you are in an evil Caſe: and I pray God, in the Bowels of his Mercy, to ſend you the Holy Spirit; for he hath given you his great Gift of Utterance, if it pleaſed him alſo to open the Eyes of your Heart.

The Lady JANE's *Letter to her Father.*

"FATHER, although it hath pleaſed God to "haſten my Death by you, by whom my Life "ſhould rather have been lengthened; yet can I ſo patiently take it, as I yield God more hearty Things for "ſhortening my woful Days, than if all the World had "been given unto my Poſſeſſions with Life lengthened

"at

" at my own Will. And albeit I am well aſſured of " your impatient Dolors, redoubled manifold Ways, " both in bewailing your own Woe, and eſpecially, " as I hear, my unfortunate State, yet, my dear " Father, if I may without Offence rejoice in my " own Miſhaps me ſeems in this I may account my- " ſelf bleſſed, that waſhing my Hands with the In- " nocency of my Fact, my guiltleſs Blood may cry " before the Lord, Mercy to the Innocent. And " yet, though I muſt needs acknowledge, that being " conſtrained, and as you wot well enough, conti- " nually aſſayed, in taking upon me I ſeemed to " conſent, and therein grievouſly offended the Queen " and her Laws; yet do I aſſuredly truſt, that this " my Offence towards God is ſo much the leſs, in " that being in ſo royal Eſtate as I was, mine infor- " ced Honour, blended never with mine innocent " Heart. And thus, good Father, I have opened " unto you the State wherein I at preſent ſtand. " Whoſe Death at Hand, although to you perhaps it " may ſeem right woful, to me there is nothing that " can be more welcome, than from this Vale of Mi- " ſery to aſpire to that heavenly Throne of all Joy " and Pleaſure with Chriſt our Saviour. In whoſe " ſtedfaſt Faith, if it may be lawful for the Daugh- " ter ſo to write to the Father, the Lord that hither- " to hath ſtrengthened you, ſo continue you, that at " the leaſt we may meet in Heaven with the Father, " Son, and the Holy Ghoſt."

WHEN her Father, in King *Edward*'s Time, flouriſhed in Freedom and Proſperity, he had belonging to him a certain learned Man, a Student and Graduate of *Oxford*, who then being his Chaplain, and appearing to be a ſincere Preacher of the Goſpel according to the Doctrine of that Time ſet forth and received, but ſhortly after, when the State of Religion began to be altered by Queen *Mary*, he altered his Profeſſion according to the Time, and of a Proteſtant, became

became a Friend and Defender of the Pope's Proceedings. This pious and Chriſtian Lady ſeeing ſuch a Change in a Perſon whom ſhe thought ſo ſincere, was much grieved, and moſt of all lamented the dangerous State of his Soul, in ſo cowardly ſliding away from the Truth, and writeth her Mind to him in a ſharp and vehement Letter: which (as it appeared to proceed from an earneſt and zealous Heart, ſo) ſhe prayed that God might make it effectual in reſtoring him to Repentance, and engage him to take better Hold of that whereon depended the eternal Welfare of his Soul. The Copy of the Letter is as follows:

Another Letter of the Lady JANE, *to Mr.* Harding, *late Chaplain to the Duke of* Suffolk, *her Father, and then fallen from the Truth of God's moſt holy Word.*

"SO oft as I call to Mind the dreadful and fear-
" ful Saying of God, *Luke* ix. *That he that lay-*
" *eth hold upon the Plough and looketh back, is not meet*
" *for the Kingdom of Heaven.* And, on the other
" Side, the conſiderable Words of our Saviour
" Chriſt to all thoſe that forſaking themſelves, do
" follow him: I cannot but marvel at thee, and la-
" ment thy Caſe, which ſeemed ſome time to be the
" lively Member of Chriſt, but now the deformed
" Imp of the Devil: ſometime the beautiful Temple
" of God, but now the ſtinking and filthy Kennel of
" Satan; ſometime the unſpotted Spouſe of Chriſt,
" but now the unſhamefaced Paramour of Antichriſt;
" ſometime my faithful Brother, but now a Stran-
" ger; ſometime a ſtout Chriſtian Soldier, but now
" a cowardly Runaway. Yea, when I conſider
" theſe Things, I cannot but ſpeak to thee, and cry
" out upon thee thou Seed of Satan, and not of *Ju-*
" *dah*, whom the Devil hath deceived, the World
" hath beguiled, and the Deſire of Life ſubverted,

" and made thee of a Chriſtian an Infidel. Wherefore
" haſt thou taken the Teſtament of the Lord in thy
" Mouth? Wherefore haſt thou preached the Law
" and the Will of God to others? ? Wherefore haſt
" thou inſtructed others to be ſtrong in Chriſt,
" when thou thyſelf doeſt now ſo ſhamefully ſhrink,
" and ſo horribly abuſe the Teſtament and Law of
" God? When thou thyſelf preacheſt not to ſteal,
" yet moſt abominably ſtealeth, not from Men, but
" from God, and committing moſt heinous Sacri-
" lege, robbeſt Chriſt thy Lord of his right Mem-
" bers, thy Body and Soul, and chuſeſt rather to
" live miſerably with Shame in the World, than
" to die, and glorioufly with Honour reign with
" Chriſt, in whom even Death is Life? Why doſt
" thou now ſhew thyſelf moſt weak, when indeed
" thou oughteſt to be moſt ſtrong? The Strength
" of a Fort is unknown before the Aſſault, but thou
" yieldeſt thy Hold before any Battery be made. O
" wretched and unhappy Man, what art thou but
" Duſt and Aſhes? And wilt thou reſiſt thy Maker
" that faſhioned and framed thee? Wilt thou now
" forſake him that called thee from the Cuſtom Ga-
" thering among the *Roman* Antichriſtians, to be an
" Ambaſſador and Meſſenger of the eternal Word?
" He that firſt framed thee, and ſince thy firſt Cre-
" ation and Birth preſerved thee, nouriſhed and
" kept thee, yea, and inſpired thee with the Spi-
" rit of Knowledge (I cannot ſay of Grace) ſhall he
" not now poſſeſs thee? Dareſt thou deliver
" up thyſelf to another, being not thy own, but
" his? How canſt thou, having Knowledge, or
" how dareſt thou neglect the Law of the Lord,
" and follow the vain Traditions of Men; and
" whereas thou haſt been a publick Profeſſor of his
" Name, become now a Defacer of his Glory? Wilt
" thou refuſe the true God, and worſhip the
" Invention of Man, the golden Calf, the Whore
" of *Babylon*, the Romiſh Religion, the abomina-
ble

" ble Idol, the moſt wicked Maſs? Wilt thou tor-
" ment again, rent, and tear the moſt precious Bo-
" dy of our Saviour Jeſus Chriſt, with thy bodily
" and fleſhy Teeth? Wilt thou take upon thee to
" offer up any Sacrifice unto God for our Sins, con-
" ſidering that Chriſt offered up himſelf, as St.
" *Paul* ſaith, a lively Sacrifice once for all? Can
" neither the Puniſhment of the *Iſraelites*, (which for
" their Idolatry they ſo oft received) nor the terrible
" Threatnings of the Prophets, nor the Curſes of
" God's own Mouth, fear thee to honour any other
" God but him. Doſt thou ſo regard him who ſpa-
" red not his only Son for thee, ſo diminiſhing, yea,
" utterly extinguiſhing his Glory, that thou wilt at-
" tribute the Praiſe of Honour due unto him to Idols,
" which have Mouths and ſpeak not, Ears and hear
" not; which ſhall periſh with them that made
" them.

" WHAT ſaith the Prophet *Baruch*, where he re-
" cited the Epiſtle of *Jeremy*, written to the captive
" *Jews?* Did he not forewarn them, that in *Babylon*,
" they ſhould ſee Gods of Gold, Silver, Wood and
" Stone borne upon Men's Shoulders, to caſt a
" Fear before the Heathen? But be not ye afraid of
" them, ſaith *Jeremy*, nor do as others do. But
" when you ſee others worſhip them, ſay you in
" your Hearts, It is thou, O Lord, that oughteſt
" only to be worſhipped: for as for thoſe Gods,
" the Carpenter framed them, and poliſhed them yea,
" gilded be they, and laid over with Silver and vain
" Things, and cannot ſpeak. He ſheweth more-
" over the Abuſe of their Dealings, how the Prieſts
" took off their Ornaments, and apparelled their
" Women withal: how one holdeth a Sceptre, ano-
" ther a Sword in his Hand, and yet can they judge
" in no Matter, nor defend themſelves, much leſs
" any other, from either Battle or Murder, nor yet
" from Gnawing of Worms, nor any other evil
" Thing. Theſe and ſuch like Words ſpeaketh

" *Jeremy* unto them, whereby he proveth them to be " vain Things, and no Gods. And at laſt he con- " cludeth thus, *Confounded be all they that worſhip* " *them.* They were warned by *Jeremy*, and thou as " *Jeremy* has warned others, and art warned thyſelf " by many Scriptures in many Places. God ſaith, " he is a jealous God, which will have all Honour, " Glory and Worſhip given to him only. And " Chriſt ſaith in the fourth of the Goſpel according " to St. *Matthew*, to Satan that tempted him, even " to the ſame *Beelzebub*, the ſame Devil hath pre- " vailed againſt thee. *It is written, ſaith he, thou* " *ſhalt honour the Lord thy God, and him only ſhalt* " *thou ſerve.*

" THESE and ſuch like do prohibit thee and all " Chriſtians to worſhip any other God than that " which was before all Worlds, and laid the Foun- " dation both of Heaven and Earth: and wilt thou " honour a deteſtable Idol, invented by Romiſh " Popes, and the abominable College of crafty Car- " dinals? Chriſt offered himſelf up once for all, and " wilt thou offer him up again daily at thy Pleaſure? " But thou wilt ſay, thou doeſt it for a good Intent. " Oh Sink of Sin! Oh Child of Perdition! Doſt " thou dream therein of a good Intent, where thy " Conſcience beareth thee Witneſs of God's threaten- " ed Wrath againſt thee? How did *Saul?* who for " that he diſobeyed the Word of the Lord for a " good Intent, was thrown from his worldly and " temporal Kingdom? Wilt thou for a good Intent " diſhonour God, offend thy Brother, and danger " thy Soul, wherefore Chriſt hath ſhed his moſt " precious Blood? Wilt thou for a good Intent " pluck Chriſt out of Heaven, and make his Death " void, and deface the Triumph of his Croſs by of- " fering him up daily? Wilt thou either for Fear " of Death, or Hope of Life, deny and refuſe thy " God, who enriched thy Poverty, thy Infirmity, " and yielded to thee his Victory, if thou couldeſt

have

" have kept it? Doſt thou not conſider that the " Thread of thy Life hangeth upon him that made " thee, who can, as his Will is, either twine it " harder to laſt the longer, or untwine it again to " break the ſooner? Doſt thou not then remember " the Saying of *David*, a notable King, to teach thee " a miſerable Wretch, in his Hundredth and fourth " Pſalm, where he ſaith thus: *When thou takeſt* " *away thy Spirit, O Lord, they die, and are turned* " *again to their Duſt, but when thou letteſt thy Breath* " *go forth, they ſhall be made, and thou ſhalt renew* " *the Face of the Earth.* Remember the Saying of " Chriſt in his Goſpel, *Matth.* x. *Whoſoever ſeeketh* " *to ſave his Life, ſhall loſe it: but whoſoever will loſe* " *his Life for my Sake ſhall find it.* And in the ſame " Place, *Whoſoever loveth Father or Mother above* " *me, is not meet for me. He that will follow me, let* " *him forſake himſelf, and take up his Croſs, and fol-* " *low me.*" What Croſs? the Croſs of Infamy and Shame, of Miſery and Poverty, of Affliction and Perſecution for his Name's Sake. Let the oft falling of thoſe heavenly Showers pierce thy Stony Heart. Let the two-edged Sword of God's holy Word ſheer aſunder the Sinews of worldly Reſpects, even to the very Marrow of thy carnal Heart, that thou mayeſt once again forſake thyſelf and embrace Chriſt. And like as good Subjects will not refuſe to hazard all in the Defence of their earthly and temporal Governor, ſo fly not like a white-livered Milkſop from the Standing wherein thy chief Captain Chriſt hath ſet thee in Array in this Life. Fight manfully, come Life, come Death: the Quarrel is God's, and undoubtedly the Victory is our's.

" But thou wilt ſay; I will not break Unity. " What, not the Unity of Satan and his Members? " Not the Unity of Darkneſs, the Agreement of " Antichriſt and his Adherents. Nay, thou de- " ceiveſt thyſelf with a fond Imagination of ſuch an " Unity as is among the Enemies of Chriſt. Were

" not

" not the falſe Prophets in an Unity. Were not
" *Joſeph*'s Brethren and *Jacob*'s Sons in an Unity?
" Were not the Heathen, as the *Amalekites*, the
" *Perizzites* and the *Jebuſites* in an Unity? Were
" not the *Scribes* and *Phariſees* in an Unity? Doth
" not King *David* teſtify, *Pſal.* lxxxiii. 5. *They have*
" *caſt their Heads together, and are confederate againſt*
" *the Lord?* Yea, Thieves, Murderers, Conſpira-
" tors have their Unity. But what Unity? *Tully*
" ſaith of Amity, There is no Amity but with the
" Good. But mark my Friend, yea, Friend, if
" thou be not God's Enemy: there is no Unity but
" where Chriſt knitteth the Knot among ſuch as be
" his. Yea, be well aſſured, that where his Truth
" is not reſident, there it is verified that he himſelf
" ſaith, *Matth.* x. 34. *I came not to ſend Peace on*
" *Earth, but a Sword,* &c. but to ſet one againſt
" another, the Son againſt the Father, and the
" Daughter againſt the Mother-in-law. Deceive
" not thyſelf therefore with the glittering and glori-
" ous Name of Unity, yet not in Deed but in Name.
" The Agreement of ill Men is not an Unity, but a
" Conſpiracy. Thou haſt heard ſome Threatnings,
" ſome Curſings, and ſome Admonitions out of the
" Scripture to thoſe that love themſelves above
" Chriſt. Thou haſt heard alſo the ſharp and bi-
" ting Words to thoſe that deny him for Love of
" Life: Saith he not, *Matth.* x. *He that denieth me*
" *before Men, I will deny him before my Father in*
" *Heaven.* And to the ſame Effect writeth St. *Paul,*
" *Heb.* vi. *It is impoſſible,* ſaith he, *that they*
" *which are once enlightened, and have taſted of the*
" *heavenly Gift, and were Partakers of the Holy Ghoſt,*
" *and have taſted of the good Word of God, if they fall*
" *and ſlide away, crucifying to themſelves the Son of*
" *God afreſh, and making of him a mocking Stock,*
" *ſhould be renewed again by Repentance.* And again,
" ſaith he, *Heb.* x. *If we ſhall willingly ſin after we*
" *have received the Knowledge of his Truth, there is no*

Oblation

" *Oblation left for Sin, but the terrible Expectation of* " *Judgment, and Fire which ſhall devour the Adver-* " *ſaries.* This St. *Paul* writeth, and this thou " readeſt, and doſt thou not quake and tremble ?

" WELL, if theſe terrible and thundering Threat- " nings cannot ſtir thee to cleave unto Chriſt, and " forſake the World ; yet let the ſweet Conſolations " and Promiſes of the Scriptures, let the Example of " Chriſt and his Apoſtles, holy Martyrs and Con- " feſſors, encourage thee to take faſter Hold of " Chriſt. Hearken what he ſaith, *Matth.* v. *Bleſſed* " *are you when Men revile you, and perſecute you for* " *my Sake : rejoice, and be glad, for great is your Re-* " *ward in Heaven ; for ſo perſecuted they the Prophets* " *which were before you.* Hear what the Prophet " *Iſaiah* ſaith, Chap. li. *Fear not the Curſe of Men,* " *be not aſhamed of their Blaſphemies, for Worms and* " *Moths ſhall eat them up like Cloth and Wool, but my* " *Righteouſneſs ſhall endure for ever, and my ſaving* " *Health from Generation to Generation. What art* " *thou then,* ſaid he, *that feareſt a mortal Man, the* " *Child of Man which fadeth away like the Flower,* " *and forgetteſt the Lord that made thee, that ſpread* " *out the Heavens, and laid the Foundations of the* " *Earth ? I am the Lord thy God, that makes the* " *Sea to rage and be ſtill, whoſe Name is the Lord of* " *Hoſts : I ſhall put my Word in thy Mouth, and defend* " *thee with the Turning of an Hand.* And our Savi- " our Chriſt ſaid, *Matth.* xiii. *Luke* xii. to his Diſ- " ciples : *They ſhall accuſe you, and bring you before* " *Princes and Rulers for my Name's Sake, and ſome of* " *you they ſhall perſecute and kill ; but fear you not,* " *ſaith he, nor care you what you ſhall ſay : for it is* " *the Spirit of your Father that ſpeaketh within you.* " *Even the very Hairs of your Head are all numbered.* " *Lay up Treaſures for yourſelves,* ſaith he, *where no* " *Thief cometh, nor Moth corrupteth. Fear not them* " *that kill the Body, but are not able to kill the Soul ;* " *but fear him that hath Power to deſtroy both Soul*

" *and*

" *and Body. If ye were of the World, the World would* " *love his own: but becauſe ye are not of the World,* " *but I have choſen you out of the World, therefore the* " *World hateth you,* John xv.

" LET theſe and ſuch like Conſolations taken out " of the Scriptures, ſtrengthen you to Godward: " let not the Examples of holy Men and Women go " out of your Mind, as *Daniel* and the reſt of the " Prophets, of the three Children, of *Peter*, *Paul*, " *Stephen*, and other Apoſtles and holy Martyrs in " the Beginning of the Church. As of good *Simeon*, " Archbiſhop of *Soloma*, and *Zetrophone*, with infi- " nite other under *Sapores* the King of the *Perſians* " and *Indians*, who contemned all Torments devi- " ſed by the Tyrants for their Saviour's Sake. Re- " turn, return again unto Chriſt's War, and as be- " cometh a faithful Warrior, put on the Armour " that St. *Paul*, *Epheſ.* xvi. teacheth to be moſt ne- " ceſſary for a Chriſtian Man. And above all " Things take to you the Shield of Faith, and be " you provoked by Chriſt's own Example to with- " ſtand the Devil, to forſake the World, and to be- " come a true and ſpiritual Member of his myſtical " Body, who ſpared not his own Body for our " Sins.

" THROW down yourſelf with the Fear of his " threatned Vengeance for this ſo great and heinous " Offence of Apoſtacy: and comfort yourſelf of " the other Part with the Mercy, Blood and Pro- " miſe of him that is ready to turn unto you when- " ſoever you turn unto him. Diſdain not to come " again with the loſt Son, ſeeing you have ſo wan- " dered with him. Be not aſhamed to turn again " with him from the Swill of Strangers, to the Deli- " cates of your moſt benign and loving Father, ac- " knowledging that you have ſinned againſt Hea- " ven and Earth: againſt Heaven, by ſtaining the " glorious Name of God, and cauſing his moſt ſin- " cere and pure Word to be evil ſpoken of through

" you.

" you. Againſt Earth, by offending ſo many of " your weak Brethren, to whom you have been a " ſtumbling Block through your ſudden Sliding. " Be not abaſhed to come Home again with *Mary*, " and weep bitterly with *Peter*; not only with ſhed- " ding the Tears of your bodily Eyes, but alſo " pouring out the Streams of your Heart, to waſh " away out of the Sight of God the Filth and Mire " of your offenſive Fall. Be not abaſhed to ſay " with the Publican, *Luke* xviii. Lord, be merciful " unto me a Sinner. Remember the horrible Hiſto- " ry of *Julian* of old, and the lamentable Caſe of " *Spira* of late, whoſe Caſe methinks ſhould be yet " ſo green in your Remembrance, that being a " Thing of our Time, you ſhould fear the like In- " convenience, ſeeing you are fallen into the like " Offence.

" LAST of all, let the lively Remembrance of " the laſt Day be always before your Eyes, remem- " bering the Terror that ſuch ſhall be at that Time, " with the Runagates and Fugitives from Chriſt, " which ſetting more by the World than by Heaven, " more by their Life, than by him that gave them " Life, did ſhrink, yea did clean fall away from thoſe " which forſook them not; and contrariwiſe, the " ineſtimable Joys prepared for them, that fearing " no Peril, nor dreading Death, have manfully " fought, and victoriouſly triumphed over all Pow- " ers of Darkneſs, over Hell, Death, and Damnati- " on, through their moſt redoubted Captain Chriſt, " who now ſtretcheth out his Arms to receive you, " ready to fall upon your Neck and kiſs you, and " laſt of all to feed you with the Dainties and Deli- " cates of his own precious Blood; which undoubt- " edly, if it might ſtand with his determinate Pur- " poſe, he would not let to ſhed again, rather than " you ſhould be loſt. To whom with the Father, " and the Holy Ghoſt, be all Glory, Praiſe and " Honour everlaſting. Amen.

" Be conſtant, be conſtant, fear not for any Pain,
" Chriſt hath redeemed thee, and Heaven is thy Gain."

A Letter written by the Lady JANE *at the End of the* New Teſtament *in* Greek, *which ſhe ſent to her Siſter the Lady* Katherine, *the Night before ſhe ſuffered.*

I HAVE here ſent you, good Siſter *Katherine*, a Book, which though it be not outwardly trimmed with Gold, yet inwardly it is more worth than percious Stones. It is the Book, dear Siſter, of the Law of the Lord. It is his Teſtament and laſt Will which he bequeathed to us Wretches; which ſhall lead you to the Path of eternal Joy, and if you with a good Mind read it, and with an earneſt Mind do purpoſe to follow it, it ſhall bring you to an immortal and everlaſting Life. It ſhall teach you to live and learn to die. It ſhall win you more than you ſhould have gained from your woful Father's Lands. For, as if God had proſpered him you ſhould have inherited his Lands; for if you apply diligently this Book, ſeeking to direct your Life after it, you ſhall be an Inheritor of ſuch Riches, as neither the Covetous ſhall withdraw from you, neither Thief ſhall ſteal, neither yet the Moths corrupt. Deſire with *David*, good Siſter, to underſtand the Law of the Lord God.

LIVE ſtill to die, that you by Death may purchaſe eternal Life. And truſt not that the Tenderneſs of your Age ſhall lengthen your Life; for as ſoon, if God call, goeth the Young as the Old, and labour always to learn to die. Defy the World, deny the Devil, and deſpiſe the Fleſh, and delight yourſelf only in the Lord. Be penitent for your Sins, and yet deſpair not: and deſire with St. *Paul* to be diſſolved and to be with Chriſt, with whom even Death there is Life. Be like the good Servant, and even at Midnight be waking, leſt when Death cometh

meth and ſtealeth upon you as a Thief in the Night, you be, with the evil Servant, found ſleeping, and left for Lack of Oil, you be found like the five fooliſh Women, and like him that had not on the wedding Garment, and then ye be caſt out from the Marriage. Rejoice in Chriſt, as I do. Follow the ſteps of your Maſter Chriſt, and take up your Croſs: lay your ſins on his Back, and always embrace him. And as touching my Death, rejoice as I do, good Siſter, that I ſhall be delivered of this Corruption, and put on Incorruption. For I am aſſured, that I ſhall, for loſing a mortal Life, win an immortal Life, the which I pray God grant you, and ſend you of his Grace to live in Fear, and to die in the new Chriſtian Faith, from the which, in God's Name I exhort you, that you never ſwerve, neither for Hope of Life, nor for Fear of Death. For if you will deny his Truth for to lengthen out your Life, God will deny you, and yet ſhorten your Days. And if you will cleave unto him, he will prolong your Days to your Comfort and his Glory: To which Glory God bring you now and hereafter, when it pleaſeth him to call you. Fare you well, good Siſter, and put your only Truſt in God, who only muſt help you.

A Prayer made by the Lady JANE *in the time of her Trouble.*

O LORD, thou God and Father of my Life, hear me poor and deſolate Woman, which flieth unto thee only in all Troubles and Miſeries. Thou, O Lord, art the only Defender and Deliverer of thoſe that put their Truſt in thee; and therefore I being defiled with Sin, incumbered with Affliction, unquieted with Troubles, wrapped in Cares, overwhelmed with Miſeries, vexed with Temptations, and grievouſly tormented with the long Impriſonment of this vile Maſs of Clay, my ſinful Body, do come unto thee, O merciful Saviour, craving thy Mercy and

Help, without the which ſo little Hope of Deliverance is left, that I may utterly deſpair of any Liberty. Albeit it is expedient that ſeeing our Life ſtandeth upon trying, we ſhould be viſited ſometime with ſome Adverſity, whereby we might be both tried whether we be of thy Flock or no, and alſo know thee and ourſelves the better: Yet thou that ſaideſt thou would not ſuffer us to be tempted above our Power, be merciful unto me now a miſerable Wretch, I beſeech thee; which, with *Solomon* do cry unto thee, humbly deſiring thee, that I may not be too much puffed up with Proſperity, neither too much preſſed down with Adverſity, leſt I being too full ſhould deny thee, my God, or being too low brought, ſhould deſpiſe and blaſpheme thee, my Lord and Saviour. O merciful God, conſider my Miſery beſt known unto thee, and be thou now unto me a ſtrong Tower of Defence, I humbly require thee. Suffer me not to be tempted above my Power, but either be thou a Deliverer unto me out of this great Miſery, or elſe give me Grace patiently to bear thy heavy Hand and ſharp Correction. It was thy right Hand that delivered the People of *Iſrael* out of the Hands of *Pharoah*, which for the Space of four Hundred Years did oppreſs them, and keep them in Bondage. Let it therefore ſeem good to thy fatherly Goodneſs, to deliver me ſorrowful Wretch, for whom thy Son ſhed his precious Blood on the Croſs, out of this miſerable Captivity and Bondage wherein I am now. How long wilt thou be abſent, for ever? O LORD, haſt thou forgotten to be gracious, and haſt thou ſhut up thy loving Kindneſs in Diſpleaſure? Wilt thou be no more intreated? Is thy Mercy clean gone for ever, and thy Promiſes come utterly to an End for evermore? Why doſt thou make ſo long tarrying? Shall I deſpair of thy Mercy, O God, far be that from me. I am thy Workmanſhip created in Chriſt Jeſus; give me Grace therefore to tarry thy Leiſure, and patiently to bear thy Works, aſſuredly knowing, that as

thou

thou canſt, ſo thou wilt deliver me, when it ſhall pleaſe thee, nothing doubting or miſtruſting thy Goodneſs towards me; for thou knoweſt better what is good for me than I do; therefore do with me in all Things what thou wilt, and plague me what Way thou wilt: only in the mean time arm me I beſeech thee, with thy Armour, that I may ſtand faſt, my Loins being girded about with Verity, having on the Breaſt-plate of Righteouſneſs, and ſhod with the Shoes prepared by the Goſpel of Peace: above all Things taking to me the Shield of Faith wherewith I may be able to quench all the fiery Darts of the Wicked, and taking the Helmet of Salvation, and the Sword of the Spirit, which is thy moſt holy Word, praying always with all Manner of Prayer and Supplication, that I may refer myſelf wholly to thy Will, abiding thy Pleaſure, and comforting myſelf in thoſe Troubles that it ſhall pleaſe thee to ſend: ſeeing ſuch Troubles be profitable for me, and ſeeing I am aſſuredly perſuaded that it cannot but be well all that thou doeſt. Hear me, O merciful Father, for his Sake, whom thou wouldeſt ſhould be a Sacrifice for my Sins: To whom with Thee and the Holy Ghoſt, be all Honour and Glory. Amen.

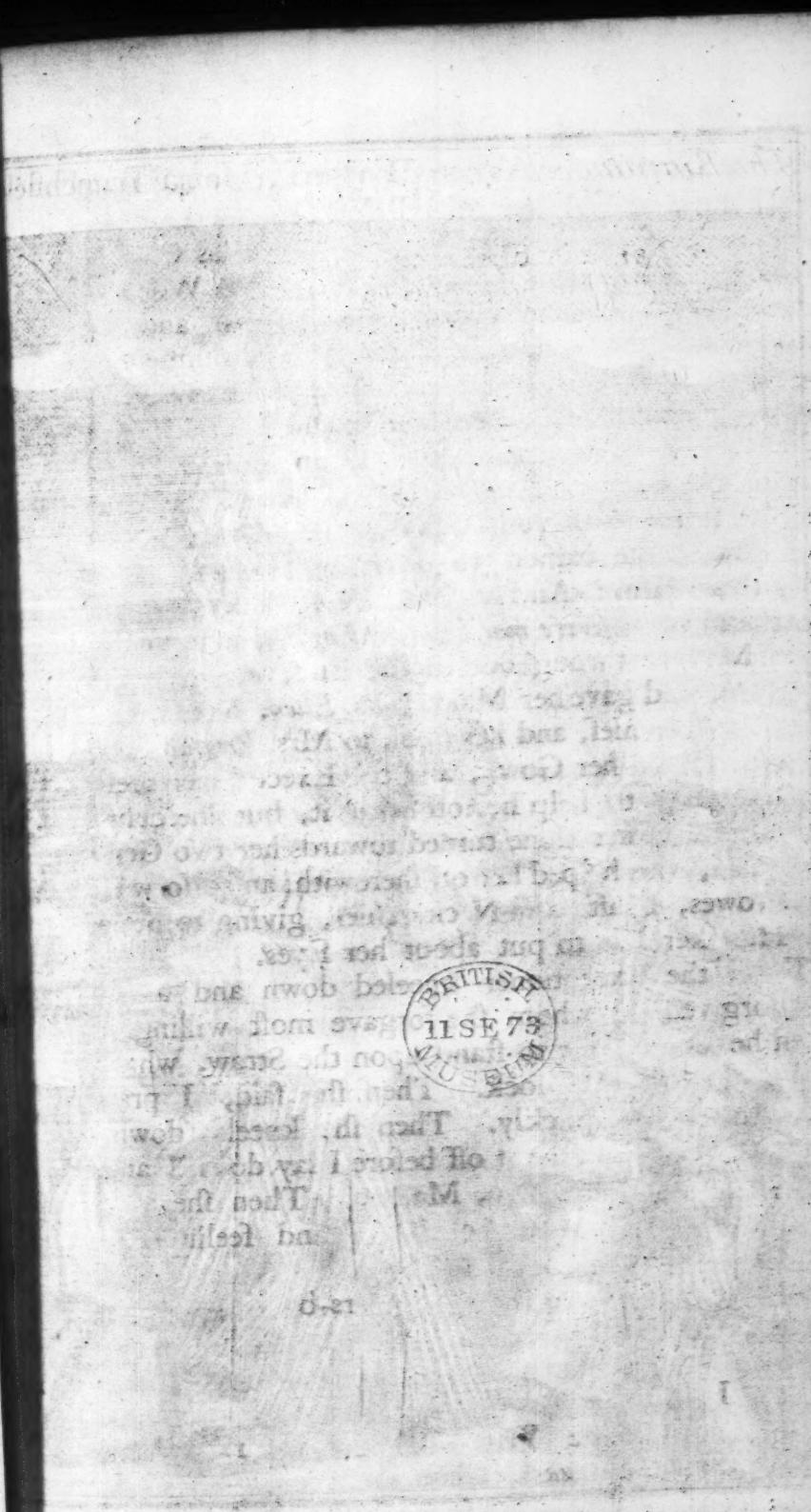
The Words and Behaviour of the Lady JANE *upon the Scaffold.*

WHEN She firſt mounted the Scaffold ſhe ſpake to the Spectators in this Manner: Good People, I am come hither to die, and by the Law I am condemned to the ſame. The Fact againſt the Queen's Highneſs was unlawful, and the conſenting thereunto by me; but touching the Procurement and Deſire thereof by me or on my Behalf, I do waſh my Hands thereof in Innocency before God, and the Face of you, good Chriſtian People, this Day: and therewith ſhe wrung her Hands wherein ſhe had her Book. Then, ſaid ſhe, I pray you all good Chriſtian People, to bear me witneſs that I die

die a good Chriſtian Woman, and that I do look to be ſaved by no other Means, but only by the Mercy of God in the Blood of his only Son Jeſus Chriſt: and I confeſs, that when I did know the Word of God I neglected the ſame, loved myſelf and the World, and therefore this Plague and Puniſhment is happily and worthily happened unto me for my Sins: and yet I thank God that of his Goodneſs he hath thus given me a Time and Reſpite to repent; and now, good People, while I am alive, I pray you aſſiſt me with your Prayers. And then kneeling down, ſhe turned to *Fecknam*, ſaying, ſhall I ſay this Pſalm? And he ſaid, Yes. Then ſhe ſaid the Pſalm of *Miſerere mei Deus* in *Engliſh*, in moſt devout Manner throughout to the End, and then ſhe ſtood up, and gave her Maid, Mrs. *Ellen*, her Gloves and Handkerchief, and her Book to Mrs. *Bruges*; and then ſhe untied her Gown, and the Executioner preſſed upon her to help her off with it, but ſhe deſiring him to let her alone turned towards her two Gentlewomen, who helped her off therewith, and alſo with her Frowes, Paaft, and Neckerchief, giving to her a fair Handkerchief to put about her Eyes.

THEN the Executioner kneeled down and aſked her Forgiveneſs, whom ſhe forgave moſt willingly. Then he deſired her to ſtand upon the Straw, which doing, ſhe ſaw the Block. Then ſhe ſaid, I pray you diſpatch me quickly. Then ſhe kneeled down, ſaying: Will you take it off before I lay down! and the Executioner ſaid, No, Madam. Then ſhe tied the Handkerchief about her Eyes, and feeling for the Block, ſhe ſaid, what ſhall I do? Where is it? Where is it? One of the Standers-by guiding her thereunto, ſhe laid her Head down upon the Block, and then ſtretched forth her Body, and ſaid, Lord into thy Hands I commend my Spirit, and ſo finiſhed her Life, in the Year of our Lord 1554, the twelfth Day of *February*, about the ſeventeenth Year of her Age.

THUS


BRITISH
11SE73
MUSEUM

The Burning of Agnes Potten *&* Joan Trunchfield
at Ipſwich.



THUS died the Lady *Jane*, and on the ſame Day the Lord *Guilford* her Huſband, one of the Duke of *Northumberland*'s Sons, was likewiſe beheaded, two Innocents in Compariſon of them that ſat upon them. For they were both young, and ignorantly accepted that which others contrived, and by open Proclamation conſented to take from others, and gave to them.

TOUCHING the Condemnation of this pious Lady, it is to be noted, that Judge *Morgan*, who gave Sentence againſt her, and ſoon after he had condemned her, fell mad, and in his Raving cried out continually to have Lady *Jane* taken away from him, and ſo he ended his Life.

ON the twenty-firſt Day of the ſame Month, *Henry* Duke of *Suffolk* was beheaded on *Tower-Hill*, the fourth Day after his Condemnation: about which Time many *Gentlemen* and Yeomen were condemned, whereof ſome were executed at *London*, and ſome in the Country. In the Number of whom was Lord *Thomas Gray*, Brother to the ſaid Duke, being apprehended not long after in *North Wales*, and executed for the ſame. And Sir *Nicholas Throgmorton* very narrowly eſcaped.

The Hiſtory of AGNES POTTEN, *and* JOAN TRUNCHFIELD, *Martyrs.*

AGNES Potten, the Wife of *Robert Potten*, and *Joan*, the Wife of *Michael Trunchfield*, Shoemaker, both lived in the Town of *Ipſwich* in the County of *Suffolk*, and in the Dioceſs of *Norwich*; and were examined in the ſaid Biſhop's Court about their Religion, and in particular, about their Faith concerning the Corporal Preſence of Chriſt in the Sacrament of the Altar: To which they anſwered, that their Opinion and Perſwaſion was this, that in the Sacra-

ment

ment of the Lord's Supper was the Memorial only of Chriſt's Death and Paſſion; for they ſaid, *Jeſus Chriſt* is aſcended up into Heaven, and is on the Right Hand of God the Father, according to the Scriptures, as he was born of the Virgin *Mary*. And for their continuing ſtedfaſt in the Confeſſion of Faith, they had Sentence pronounced againſt them as Hereticks, and were delivered to the Sheriffs, to be burned in the Town of *Ipſwich*, which was performed accordingly in the Month of *May* 1556.

THE Conſtancy of theſe ſimple Women in the Profeſſion of their Faith, was much admired by the Multitude that ſaw them ſuffer: For as they undreſſed and prepared themſelves for the Fire, they exhorted the People to believe and rely on the Word of God only, and not to credit the Devices and Inventions of Men; they deſpiſed the Superſtitions and Errors of the *Roman* Church, and they patiently indured the Torment of the Fire; and in the midſt thereof holding up their Hands, they called upon God, ſo long as Life laſted; ending their Lives in great Triumph, to the Wonder of all that beheld them.

The LIVES *of* ROBERT DRAKES, *Miniſter*; WILLIAM TIMS, *Curate*; RICHAD SPURG, *Sheerman*; THOMAS SPURG, *Fuller*; JOHN CAVILL, *Weaver*; *and* GEORGE AMBROSE, *Fuller*; *who were burnt in* Smithfield.

THESE ſix Men were all of the County of *Eſſex*, in the Dioceſs of *London*, and ſent up by the Lord *Rich* and others at divers Times, to Dr. *Stephen Gardener*, Biſhop of *Wincheſter*, and then Lord Chancellor of *England*, in *March* 1555; who, upon ſmall Examination, ſent ſome of them to the *King's-Bench* Priſon, and others to the *Marſhelſea* in *Southwark*, where

where they continued a whole Year in Confinement; (until the Death of the ſaid Biſhop of *Wincheſter*) during which Time nothing was ſaid to them.

BUT when Dr. *Heath*, Archbiſhop of *York*, was made Lord Chancellor, four of theſe perſecuted Brethren, being weary of their long Impriſonment, made their Petition or Supplication to the ſaid Dr. *Heath*, deſiring his Favour for their Deliverance, and ſubſcribed their Names, *viz. Richard Spurg*, *Thomas Spurg*, *George Ambroſe*, and *John Cavill*.

NOT long after the Delivery of this Petition, Sir, *Richard Read*, one of the Officers of the Court of *Chancery*, was ſent by the Lord Chancellor, *January* the 16th, to the *Marſhalſea* Priſon to examine the ſaid four Priſoners.

AND the firſt that was examined by the ſaid Sir *Richard Read* was *Richard Spurg*; who being aſked, Why he was impriſoned, anſwered to this Effect, That he, with divers others, being complained of by the Parſon of *Bocking*, to the Lord *Rich*, for not coming to the Pariſh-Church of *Bocking*, where they dwelt, was thereupon by the ſaid Lord *Rich* ſent up to *London*, to the late Lord Chancellor, in *March* laſt, 1555.

AND farther, he ſaid, That he had not been at Church ſince the *Engliſh* Service was changed into *Latin*, (except on *Chriſtmas* Day laſt was a Twelvemonth) and that becauſe he miſliked the ſame, and the Maſs alſo, as not conſonant or agreeing with God's Holy Word. Moreover he deſired, that he might be no farther examined upon this Matter; unleſs it pleaſed the Lord Chancellor then in Being, to know his Faith therein, which to him he would willingly utter.

Of THOMAS SPURG.

THOMAS Spurg, being next examined, made the ſame Anſwer, in Effect, that the other had done; confeſſing that he abſented himſelf from Church, be-

cauſe the Word of God was not there truly taught, nor the Sacraments of Chriſt duly miniſtered, in ſuch Sort as was preſcribed by the ſame Word. And being farther examined of his Belief concerning the Sacrament of the Altar, he ſaid, That if any could accuſe him thereof, he would then make Anſwer, as God had given him Knowledge therein.

Of GEORGE AMBROSE.

THE like Anſwer was made by *George Ambroſe*, he adding moreover, That after he had read the late Biſhop of *Wincheſter*'s Book intitled, *De vera Obedientia*, with Biſhop *Bonner*'s Preface thereunto annexed, both inveighing againſt the Authority of the Biſhop of *Rome*, he did much leſs ſet by their Doings than he did before.

Of JOHN CAVILL.

THE ſaid *John Cavill*, agreeing in other Matters with his aforeſaid three Brethren, added moreover, That the Cauſe why he did forbear the coming to Church was this, That the Perſon there had preached two contrary Doctrines: For firſt, in a Sermon that he made when the Queen came to the Crown, he did exhort the People to believe the Goſpel, for it was the Truth, and if they did not believe it they ſhould be damned: But in the ſecond Sermon he preached, that the Teſtament was falſe in forty Places: Which Contrariety in him, was a Cauſe, among other Things, of his abſenting from Church.

Of ROBERT DRAKES.

ABOUT the 4th of *March* following, *Robert Drakes* was examined; he was Parſon of *Thunderſly* in *Eſſex*, being preſented to the ſaid Pariſh by the

the Lord *Rich*, at the Requeſt of Mr. *Cauſton* and Mr. *Traheron*, in the Reign of King *Edward* VI. in whoſe Reign he was ordained Prieſt by Dr. *Ridley* then Biſhop of *London*, according to the *Engliſh* Service Book for Ordination.

BUT in Queen *Mary*'s Reign he was ſent up to the Biſhop of *Wincheſter*, Dr. *Gardener*, who demanded of him, Whether he would conform himſelf, like a good Subject, to the Laws of this Realm, then in Force. To which he ſaid, he would abide all Laws that ſtood with the Laws of God: and thereupon was committed to Priſon, where he and the reſt remained near a Year.

Of WILLIAM TYMS.

William Tyms was a Deacon, and Curate of *Hockley* in *Eſſex*, and in Queen *Mary*'s Days was put out of his Place; and abſconding himſelf, he preached in one Mr. *Tyrrell*'s Wood to divers that came there to hear him; for which Cauſe Mr. *Tyrrell* cauſed the ſaid *Tyms* to be apprehended by the Conſtable, and ſent him up to the Biſhop of *London*, and he ſent him up to Dr. *Gardener*, Biſhop of *Wincheſter*, and Lord Chancellor, who ſent him to the *King*'s-*Bench* Priſon: And afterwards ſent him back to the Biſhop of *London*, his Ordinary, from whence he came.

AND upon the 21ſt of *March*, *Tyms* was examined by the Biſhop of *London* in his Palace there, together with the four Perſons, *viz.* the two *Spurges*, with *Cavill* and *Ambroſe*, where the Biſhop, after his accuſtomed Manner, proceeded againſt them, enquiring of them their Faith upon the Sacrament of the Altar.

TO whom they anſwered, That the Body of Chriſt was not in the Sacrament of the Altar really and corporally, after the Words of Conſecration ſpoken by the Prieſt; of the which Opinion they had been a long Time, ſome later, ſome ſooner, even as God of

his Mercy did call them to the Knowledge of the Goſpel.

UPON the 28th of *March*, 1556, the ſix Perſons before mentioned were brought into the Conſiſtory Court of St. *Paul*'s, *London*, before the Biſhop, to their laſt Examination, that if they did not then ſubmit to the Church of *Rome*, they might be condemned for Hereſy.

THE Biſhop of *London* firſt began with *Tyms*, ſaying, I will begin with thee firſt, for thou haſt been the Ring-leader of theſe thy Companions; thou haſt taught them Hereſies, and confirmed them in their erroneous Opinions, and haſt endeavoured, as much as in thee lieth, to make them like thyſelf; with many more Words to the ſame Purpoſe.

AND therefore, ſays the Biſhop, Let me hear what thou canſt ſay, why I ſhould not proceed againſt thee as thine Ordinary?

MY Lord, ſays *Tyms*, Will you now give me Leave to ſpeak? Yes, ſays my Lord.

THEN ſaid *Tyms*, My Lord, I marvel that you will begin with a Lie. You call me the Ring-leader and Teacher of this Company; but how untruly you have ſaid ſo ſhall ſoon appear; for there are none of all theſe are my Brethren, that are brought here as Priſoners, but when they were at Liberty, and out of Priſon, they diſſented from you and your Doings as much as they do at this preſent. So that it is evident they learned not their Religion in Priſon.

AND as for me, I never knew them until ſuch Time as I, by your Commandment, was Priſoner with them. How could I then be their Ring-leader and Teacher? So that all the World may ſee how untruly you have ſpoken. And as for my Fault which you make ſo grievous, whatſoever you judge of me, I am well aſſured that I hold no other Religion than Chriſt preached, the Apoſtles witneſſed, the Primitive Church received, and now of late the Apoſtolical

lical and Evangelical Preachers of this Realm have faithfully taught: For the which you have cruelly burned them, and now you ſeek our Blood alſo. I do not refuſe you for mine Ordinary.

THEN ſaid the Biſhop, I perceive thou wilt not be accounted their Ring-leader.

BUT how ſayeſt thou, Wilt thou ſubmit thyſelf to the Catholick Church, as an obedient Child? and for ſo doing thou ſhalt be kindly received, and do well enough; otherwiſe, thou ſhalt have Judgment as an Heretick.

THEN *Tyms* anſwered, My Lord, I doubt not but that I am of a Catholick Church, whatſoever you judge of me.

BUT as for your Church, you have before this Day renounced it, and by corporal Oath promiſed never to conſent to the ſame. But contrary to this your Oath, you have again received into this Realm the Pope's Authority, and therefore you are perjured and forſworn, all the Sorts of you. Beſides this, you have ſpoken and written very earneſtly againſt the uſurped Power of the Pope: And now you do burn Men that will not acknowledge the Pope to be ſupreme Head of the Church.

HAVE I, quoth the Biſhop? Where have I written any Thing againſt the Church of *Rome*?

MY Lord, ſays *Tyms*, The late Biſhop of *Winchester* wrote a very learned Oration, intitled, *De vera Obedientia*, which containeth worthy Matter againſt the *Romiſh* Authority; unto which Book you made a Preface, inveighing largely againſt the Biſhop of *Rome*, reproving his Tyranny and Falſhood, calling his Power falſe and pretended: The Book is yet extant, and you cannot deny it.

THEN the Biſhop, being ſomewhat concerned, ſpake mildly ſaying, Lo, here is a goodly Matter, the Biſhop of *Winchester* wrote a Book againſt the Supremacy of the Pope's Holineſs, and I did write a Preface before the ſame Book tending to the ſame Effect;

Effect; and this he did becauſe of the perilous World that then was: For then it was made Treaſon by the Laws of this Realm, to maintain the Pope's Authority.

AND it was then dangerous to profeſs to be a Favourer of the See of *Rome*, and therefore Fear compelled us to comply with the Times; otherwiſe there had been no Way for us but one; for if any one uttered his Conſcience, in maintaining the Pope's Authority, he ſuffered Death for it.

BUT ſince the Queen's coming to the Crown, when we might boldly ſpeak our Conſcience, we have acknowledged our Faults. And my Lord of *Wincheſter* himſelf ſhamed not to recant the ſame at *Paul*'s Croſs.

AND alſo thou thyſelf ſeeth that I ſtand not in it, but have willing ſubmitted myſelf. Do thou alſo as we have done.

MY Lord ſays *Tyms*, That which you have written againſt the Supremacy of the Pope may be well proved by the Scripture to be true: But that which you now do is againſt the Word of God, as I can well prove.

THEN the Biſhop, after much Communication that paſſed between them, proceeded to Form of Law, cauſing his Articles and Anſwers to the ſame to be then and there openly read; in which he acknowledged only two Sacraments, Baptiſm and the Lord's Supper, commended the Biſhop of *Wincheſter*'s Book *De vera Obedientia*, and the Biſhop of *London*'s Preface to the ſame.

HE ſaid the Maſs was Blaſphemy to Chriſt's Paſſion and Death.

HE ſaid alſo that Chriſt is not corporally nor ſpiritually preſent in their Sacrament of the Altar; but as they uſe it, it is an abominable Idol.

THEN the Biſhop exhorted him to revoke his Hereſies (as he called them) and to reform himſelf to the Church of *Rome*, and not to ſtand ſo much

to

to the literal Senſe of the Scriptures, but to uſe the Interpretation of the old Fathers.

To which *Tyms* anſwered, I will not reform myſelf thereunto: And I thank God for this Day, for I truſt he will turn your Curſings into Bleſſings. He alſo ſaid, What have you to maintain the real Preſence of Chriſt in the Sacrament withal, but only to the bare Letter?

We have, ſays the Biſhop the Catholick Church.

No, ſays *Tyms*, you have the Popiſh Church of *Rome* for you, for which you are perjured and forſworn, and the See of *Rome*, is the See of Anti-Chriſt; and therefore to that Church I will not conform myſelf, nor once conſent unto it.

The Biſhop finding him conſtant and immoveable in his Faith and Perſwaſion, read the definitive Sentence againſt him, and delivered him to the ſecular Power.

Then the Biſhop called *Robert Drakes* and uſed the ſame Exhortation to him to leave his Errors, and return to the Church as he did to *Tyms*. To whom *Drakes* anſwered, As for your Church of *Rome*, I utterly defy and deny it with all the Works thereof, even as I deny the Devil and all his Works.

The Biſhop perceiving his Exhortations would not prevail, gave Sentence alſo againſt *Drakes*, and charged the Sheriff with him.

After this, it was demanded of *Thomas Spurg*, *Richard Spurg*, *George Ambroſe*, and *John Cavill*, each of them ſeverally, If they would forſake their Hereſies and return to the Catholick Church? They anſwered, As for your Church of *Rome* we do utterly deny it: But to the true Catholick Church we return and continue in the ſame. Then the Biſhop, to each of them, read their ſeveral Sentences and Judgments, and ſo committed them to the Cuſtody of the Sheriffs of *London*, who ſent them all ſix to *Newgate*; and thither they went moſt joyfully, where they remained until the 14th of *April* following, and then they

they were all brought into *Smithfield*, and were all faſtened to one Stake, and burnt in one Fire; where they patiently yielded their Bodies to Death, and their Souls into the Hand of God.

BUT their particular Behaviour at the Time of their Death is not recorded.

WILLIAM TYMS, when he was in Priſon, wrote divers religious Letters to his Siſter and Friends.

The Hiſtory of JOAN BEACH, *Widow*, and JOHN HARPOLE, *Martyrs*.

JOAN BEACH, Widow, lived in the Pariſh of *Tunbridge* in the County of *Kent*, in the Dioceſs of *Rocheſter*, and was brought before *Maurice*, Biſhop of the ſaid Dioceſs, and had the following Articles exhibited againſt her, *viz.*

1. *That ſhe was of the Pariſh of* Tunbridge, *and in the Dioceſs of* Rocheſter.

Which ſhe confeſſed to be true.

2. Item. *That all People which preach, teach, believe, or ſay otherwiſe, or contrary to their Mother, the Holy Catholick Church are excommunicate Perſons and Hereticks.*

THIS alſo ſhe acknowledged to be true; adding withal, that nevertheleſs, ſhe believeth not the Holy Catholick Church to be her Mother, but believed only the Father of Heaven to be her Father.

3. Item. *That the ſaid* Joan Beach *hath affirmed, and yet doth affirm, maintain, and believe, contrary to the ſaid Mother Church of Chriſt*, viz. *That in the Bleſſed Sacrament of the Altar, under Form of Bread and Wine, there is not the very Body and Blood of our Saviour Chriſt in Subſtance, but only a Token and Memorial thereof, and that the very Body and Blood of Chriſt is in Heaven, and not in the Sacrament.*

4. Item.

Chriſt is in Heaven and not in the Sacrament.

To which ſhe anſwered, That ſhe hath, and yet doth verily believe, hold and affirm, in the Sacrament of the Altar, under Forms of Bread and Wine, not to be the very Body and Blood of our Saviour in Subſtance, but only a Token and Remembrance of his Death to the faithful Receiver; and that his Body and Subſtance is only in Heaven, and not in the Sacrament.

4. Item. *That ſhe hath been, and yet is among the Pariſhioners of* Tunbridge, *openly noted and vehemently ſuſpected to be a Sacramentary and Heretick.*

To which ſhe returned anſwer, That as touching how ſhe hath been, or is noted and reputed among the Pariſhioners of *Tunbridge*, ſhe could not tell; howbeit ſhe believed that ſhe was not ſo taken and reputed.

JOHN HARPOLE, of the Pariſh of St. *Nicholas* in *Rocheſter*, was alſo brought before *Maurice*, the Biſhop of that Dioceſs, and had Articles adminiſtered to him, to the ſaid Effect with thoſe objected to *Joan Beach*; and he returned Anſwer to them in the ſame Manner as ſhe did; and then the Biſhop gave Sentence of Death againſt them both together, according to the uſual Form: And being delivered to the ſecular Power, they were both burnt together in one Fire, in the City of *Rocheſter*, on the 1ſt of *April*, 1556, as appears by the Regiſter.

The LIVES *of* CHRISTOPHER LISTER *of* Dagenham, *Huſbandman*; JOHN MACE *of* Colcheſter, *Apothecary*; JOHN SPENSER *of the ſame, Weaver*; SIMON JOYN, *Sawyer*; RICHARD NICHOLLS, *Weaver*; *and* JOHN HAMMOND, *Tanner*; *who ſuffered at* Colcheſter *in* Eſſex.

THESE ſix Men were ſent by the Earl of *Oxford* and other Commiſſioners, unto *John Kingſton*,

ſton, Batchelor of Civil Law, Commiſſary in *Eſſex*, under Dr. *Bonner*, Biſhop of *London*. And the ſaid Commiſſary ſent them up to *London* to the Biſhop, who cauſed them to be brought to his Houſe at *Fulham*, and there openly he adminiſtered to them divers Articles, the ſame as had formerly been delivered to others; to which they returned Anſwer as follows:

1. To the firſt, that there is one holy Catholick Church on Earth, in which the Religion and Faith of Chriſt is truly profeſſed, they all conſented and agreed; but *John Spenſer* added, that the *Roman* Church is no Part of *Chriſt*'s Catholick Church.

2. To the ſecond, concerning the ſeven Sacraments, they anſwered, That in the true Catholick Church of Chriſt there be but two Sacraments, that is to ſay, Baptiſm and the Lord's Supper.

3. To the third they agreed, and confeſſed, that they were baptized in the Faith and Belief of the Catholick Church, and that their Godfathers and Godmothers had promiſed and profeſſed for them, as it contained in the ſaid Article.

4. To the fourth Article, concerning their Continuance in that Faith and Profeſſion into which they were baptized and agreed that they did ſo continue; *Richard Nicholls* adding, that he had more plainly learned the Truth of his Profeſſion, by the Doctrine ſet forth in King *Edward* the Sixth's Days, and thereupon had builded his Faith, and would continue in the ſame to his Life's End, God aſſiſting him.

5. CONCERNING ſwerving from the Catholick Faith; they anſwered that they neither ſwerved nor went away from the Catholick Faith of Chriſt: Howbeit, they confeſſed, that within the Time mentioned in the ſaid Article, they had miſliked, and earneſtly ſpoken againſt the Sacrifice of the Maſs, and againſt the Sacrament of the Altar; affirming, that they would not come to hear, nor be Partakers thereof. And they had believed, and then did believe, that they were ſet forth and uſed contrary to God's Word and Glory.

Glory. And moreover they did grant that they had ſpoken againſt the uſurped Authority of the Biſhop of *Rome*, was an Oppreſſor of *Chriſt*'s Church and Goſpel, and that he ought not to have any Authority in *England*: For all which Sayings they were no way ſorry, but rather rejoiced and were glad.

6. CONCERNING being reconciled to the Unity of the Church, they ſaid, that they never refuſed, nor did then refuſe to be reconciled to the Unity of *Chriſt*'s Catholick Church; but they ſaid they had, and then did, and ſo ever would hereafter, refuſe to come to the Church of *Rome*, or to acknowledge the Authority of the See thereof; but did utterly abhor the ſame, for putting down the Book of God, the Bible, and ſetting up the Maſs, with other Antichriſtian Merchandize.

7. THAT miſliking the Maſs and Sacrament of the Altar, they had refuſed to come to their Pariſh-Church, *&c.* To this Article they all agreed: And *Simon Joyn* farther ſaid, that the Cauſe why he refuſed to be Partaker of their Trumpery, was becauſe the Commandments of God were there broken, and *Chriſt*'s Ordinances changed, and the Biſhop of *Rome*'s Ordinances put up in ſtead thereof.

CHRISTOPHER LISTER affirmed, that in the Sacrament of the Altar, there is the Subſtance of Bread and Wine as well after the Words of Conſecration as before, and that there is not in the ſame the very Body and Blood of Chriſt, really, ſubſtantially, and truly; but only Sacramentally and Spiritually, by Faith in the faithful Receivers; and that the Maſs is not a propitiatory Sacrifice for the Quick or Dead, but meer Idolatry and Abomination.

8. To the eighth Article they ſaid, That they were ſent to *Colcheſter* Priſon by the King and Queen's Commiſſioners, becauſe they would not come to their Pariſh Churches, and by them ſent to the Biſhop of *London* to be examined.

9. To this Article they generally agreed, That what they had ſaid in the Premiſes was true, and that they were of the Dioceſs of *London*.

AFTER theſe their Anſwers, the Biſhop diſmiſſed them till after Noon, and then brought them into the Church again, where their Articles and Anſwers were again read unto them: and they ſtood firmly to them: Then the Biſhop endeavoured what he could to perſwade them to recant and ſubmit; which when they would not do, he gave Sentence of Condemnation againſt them, and delivered them to the Temporal Power, who, upon receiving the King and Queen's Writ for their Execution, ſent them all to *Colcheſter*; where, upon the 28th of *April*, 1556, they all ſix being faſtened to two Stakes, moſt chearfully ended their Lives together in one Fire, to the Glory of God, and the great Encouragement of others on the like Occaſion.

The LIVES *of* HUGH LAVEROCK, *an old lame Man, and* JOHN APPRICE, *a blind Man.*

HUGH LAVEROCK was of the Pariſh of *Barking* in *Eſſex*, and a Painter by Trade, aged ſixty eighty Years, and a lame Cripple; and *John Apprice* was a blind Man, and they were accuſed of Hereſy by ſome of their buſy Neighbours, unto the Biſhop of *London*, and others of the Queen's Commiſſioners, and were ſent for by an Officer unto the Biſhop of *London*, and they were examined by him at his Palace there, on the 1ſt of *May*, 1556.

THE Biſhop objected to them the Nine Articles before recited, which were formerly adminiſtered to *Barlet*, *Green*, and others; and they returned Anſwers to them to the ſame Effect with thoſe of *Chriſtopher Liſter* and *John Mace* before mentioned.

And

AND upon the 9th of *May* they were both brought into the Conſiſtory Court of St. *Paul*'s, where their Articles and Anſwers were openly read unto them; and the Biſhop endeavoured to make them recant their Opinion of the Sacrament of the Altar.

WHEREUPON *Hugh Laverock* firſt made Anſwer, and ſaid, I will ſtand to mine Anſwers, and to what I have already confeſſed. And I cannot find in the Holy Scriptures that the Prieſt ſhould lift over his Head a Cake of Bread.

THE Biſhop then turned him to *John Apprice*, and aſked him, What he would ſay? To whom he anſwered, Your Doctrine that you ſet forth and teach, is ſo agreeable to the World that it cannot be agreeable to the Scripture of God. And ye are not of the Catholick Church; for ye make Laws to kill Men, and make the Queen your Executioner.

THEN the Biſhop went that Morning, to his Houſe at *Fulham* to Dinner, and commanded theſe two poor Men to be ſent thither after him; and then in the Afternoon, in the Pariſh Church there, after he had ſome Time diſcourſed with them, he pronounced the definitive Sentence againſt them, and delivered them to the ſecular Power, who ſent them to *Newgate*, where they continued unto the 15th of *May*; and then, early in the Morning, they were carried from thence in a Cart to *Stratford*, by *Bow*, where being faſtened to a Stake, *Hugh Laverock*, caſting away his Crutch, ſaid to his Fellow-Martyr, *John Apprice*, 'Be of good Comfort, Brother, for 'my Lord of *London* is our good Phyſician; he will 'heal us both ſhortly, thee of thy Blindneſs, and 'me of my Lameneſs.' And ſo they patiently enduring the Fire, and praiſing God, they yielded up their Souls into his Hands, through a lively Faith in Jeſus Chriſt to obtain eternal Life.

The

The LIVES *of* KATHERINE HUT, *of* Bocking, *Widow*; JOAN HORNES, *of* Billerica, *Spinſter*; *and* ELIZABETH THACKVILL, *of* Great Burnſted, *Spinſter*; *who were burnt in* Smithfield, London.

THESE three Women were, by Order of Sir *John Mordant* and *Edmund Tyrrel*, Eſqs; Juſtices of Peace for the County of *Eſſex*, ſent Priſoners to the Biſhop of *London*, to his Palace in *London*, becauſe they were not conformable to the Order of the Church, nor did believe the real Preſence of Chriſt's Body and Blood in the Sacrament of the Altar; as it is expreſſed in the Letter which the Juſtices ſent with them to the ſaid Biſhop, dated *March* 2, 1556.

THE Biſhop cauſed the ſame Articles to be objected to them which had been objected to former Priſoners.

To the firſt, concerning their Belief, that there was a Catholick Church of Chriſt on Earth, they conſented.

To the ſecond, about the ſeven Sacraments, they anſwered, They could not tell what a Sacrament was.

To the third, concerning their Baptiſm, they ſaid, they believed they were baptized, but they could not tell what their Godfathers or Godmothers promiſed for them.

THE fourth Article, of their continuing in the ſame Faith into which they were baptized, until they came to fourteen Years, or the Age of Diſcretion, without diſliking thereof, they granted to be true.

BUT *Katherine Hut* added, That at that Time ſhe did not underſtand what ſhe did believe. And *Joan Hornet* added, That in King *Edward* the VIth's Days ſhe learned the Faith that was then ſet forth, and

and doth yet continue in the ſame, and ſo will hereafter continue, God aſſiſting her.

To the fifth Article, concerning the Maſs and Sacrament of the Altar, they ſaid, As to the Maſs they knew no Goodneſs in it. And as to the Sacrament of the Altar, they believed that Chriſt's natural Body is in Heaven, and not in the ſaid Sacrament of the Altar. And as concerning the See of *Rome*, they acknowledged no ſuch Supremacy in that See, neither have they any Thing to do therewith.

To the ſixth Article of their Reconciliation to the Church of *Rome*, they all refuſed any ſuch Reconciliation.

To the ſeventh Article of their diſliking the Service of the Church, and not frequenting their Pariſh-Church, they anſwered, It was true.

BUT *Katherine Hut* added her Reaſon why, and ſaid, ſhe neither liked the Service in *Latin*, the Maſs, Mattins, and Evenſong; nor were the Sacraments uſed and miniſtered according to God's Word. And ſhe ſaid moreover, that the Maſs is an Idol, neither is the true Body and Blood of Chriſt in the Sacrament of the Altar, as they make Men to believe.

THEIR Anſwer to the eighth Article declared, That they were all ſent up to the Biſhop of *London* by Sir *John Mordant* and *Edmund Tyrrell*, Juſtices of Peace, becauſe they could not affirm the Preſence of Chriſt's Body and Blood to be truly and really in the Sacrament, and for not coming to their Pariſh Church.

THE ninth Article, that they were of the Dioceſs of *London*, they confeſſed; only *Katherine Hut* ſaid ſhe was of the Pariſh of *Bocking* in *Eſſex*, which is of the peculiar Juriſdiction of *Canterbury*, and not of the Dioceſs of *London*.

UPON the 13th of *April* they were again brought before the Biſhop, and their Anſwers and Articles were publickly read in Court, in Order to their final Judgment.

FIRST,

FIRST, *Katherine Hut* was required to ſay her Mind of the Sacrament of the Altar, and to return to the Catholick Faith, ſhe openly proteſted that the ſaid Sacrament was not truly God, but a dumb God, made with Mens Hands; and then ſhe received Sentence of Death.

JOAN HORNES was next examined, and being charged that ſhe did not believe the Sacrament of Chriſt's Body and Blood to be Chriſt himſelf, ſaid, If you can make your God to ſhed Blood, or to ſhew any Sign of a true living Body, then will I believe you. But it is Bread as to the Subſtance thereof. And that which you call Hereſy, that I truſt to ſerve my Lord God withal. And as concerning the Biſhop and See of *Rome*, I forſake all their Abominations, from which good Lord deliver us. And this Sentence was given againſt her.

ELIZABETH THACKVILL alſo continuing ſtedfaſt in her former Confeſſions, and refuſing to recant, had Sentence of Death pronounced againſt her. And ſo they were all three delivered over to the Sheriffs of *London*, who, upon the 16th of *May*, 1556, brought them into *Smithfield*, where being faſtened to the Stake, their Bodies were conſumed with Fire, having firſt recommended their Spirits into the Hands of God, for whoſe ſake they willingly ſuffered Death.

THOMAS DROWRY, a blind Boy, whom Biſhop *Hooper* at his Death prayed for, and *Thomas Croket* a Bricklayer, for refuſing to conform to the Faith and Practice of the Church of *Rome*, were both burnt together in one Fire at the City of *Gloceſter*, *May* the 5th, 1556.

The

The LIVES *of* THOMAS SPICER, *of* Winſton, *Labourer, aged* 19 *Years*; JOHN DENNY, *and* EDMUND POLE, *who ſuffered at* Beckles *in the County of* Suffolk.

THESE three Men were apprehended for not going to their Pariſh-Church to hear Maſs, by Order from Sir *John Tyrrell* of *Gypping-Hall*, and other Juſtices of the Peace, who ſent them to Priſon at *Eay* in the County of *Suffolk*, where they continued a while, and at length they were brought before Chancellor *Dunning* of *Norwich*, and Mr. *Mynges* the Regiſter, who ſat at the Town of *Beckles* to examine them.

THE Articles objected againſt them were thoſe commonly objected to others of the ſame Dioceſs by Dr. *Hopton* Biſhop of *Norwich*, *viz.*

1. *That they believed not the Pope of* Rome *to be ſupreme Head, immediately under Chriſt, of the univerſal Catholick Church.*

2. *That they believed not Holy Bread and Holy Water, Aſhes, Palms, and other like Ceremonies uſed in the Church, to be good and laudable for ſtirring up the People to Devotion.*

3. Item. *That they believed not, after the Words of Conſecration ſpoken by the Prieſt, the very natural Body of Chriſt, and no other Subſtance of Bread and Wine, to be in the Sacrament of the Altar.*

4. Item. *That they believed it to be Idolatry to worſhip Chriſt in the Sacrament of the Altar.*

5. Item. *That they took Bread and Wine in Remembrance of Chriſt's Paſſion.*

6 Item. *That they would not follow the Croſs in Proceſſion, nor be confeſſed to a Prieſt.*

FOR this Doctrine and theſe Articles they were all three condemned by Dr. *Dunning* the Chancellor, who firſt endeavoured to reclaim them from their Opinions, and to bring them over to the Holy Mother Church of *Rome*; which when he perceived he could not do, he read Sentence againſt them with Tears in his Eyes, and delivered them to the Sheriff Sir *John Silliard*, High Sheriff both of *Suffolk* and *Norfolk*, who brought them all three to the Stake at the Town of *Beckles*, *May* the 21ſt, 1556. When they came to the Stake they prayed and rehearſed the Articles of their Faith, and when they came to recite the Holy Catholick Church, Sir *John Silliard* ſpake to them; 'That is well ſaid, Sirs, I am glad (ſays 'he) to hear you ſay you believe the Catholick Church, 'this is the beſt Word I have heard of you yet.'

To which Saying *Edmund Pole* anſwered, That though they believed the Catholick Church, yet do they not believe in their Popiſh Church, which is no Part of Chriſt's Catholick Church, and therefore no Part of their Belief.

WHEN they roſe from Prayer, they all went joyfully to the Stake; and being bound thereto, and the Fire burning about them, they praiſed God with ſuch an audible Voice, that it was wonderful to thoſe who ſtood by and heard it.

THEN one *Robert Bacon* of *Beckles*, a perſecuting Papiſt, called to the Executioner to throw Faggots at them to ſtop the Knaves Breath.

BUT the good Men in the Fire regarded not his malicious Speech, but confeſſed the Truth, and ſo yielded up their Souls to God in the midſt of the Flames.

The

The LIVES *of* THOMAS HARLAND, *of* Woodmancote, *Carpenter*; JOHN OSWALD, *of the ſame, Huſbandman*; THOMAS ABINGTON, *of* Ardingly, *Turner*; *and* THOMAS READ; *who ſuffered at the Town of* Lewes *in* Suſſex.

THERE is Mention made of the two firſt in the Biſhop of *London*'s Regiſter, but nothing ſaid of the two laſt.

IT was objected by the ſaid Biſhop of *London*, to *Thomas Harland*, that he came not to Church: Whereunto he anſwered, that ſince the Maſs was reſtored he never had a Mind to hear the ſame, becauſe it was in *Latin*, which he did not underſtand; and therefore, ſaid he, As good never a whit as never the better.

JOAN OSWALD refuſed to anſwer any Thing until his Accuſers ſhould be brought Face to Face before him. Nevertheleſs he ſaid, That Fire and Faggots could not make him afraid: But as the good Preachers which were in King *Edward* the VIth's Time have ſuffered, and gone before, ſo was he ready to ſuffer and come after, and would be glad thereof.

THERE is nothing farther recorded concerning theſe four Men, but after long Confinement in the Priſon of the *King's-Bench*, they were all ſent down together to *Lewes* in *Suſſex*, and there burnt in one Fire the 6th Day of *June*, 1556.

IN the ſame Town of *Lewes*, on the 20th of *June*, 1556, were likewiſe burnt two Men, *viz. Thomas Wood*, Miniſter, and *Thomas Mills*, for oppoſing the Doctrine of the Church of *Rome*. But the Particulars of their Trial and Death is not recorded.

FORASMUCH as we are now in the Month of *June*, before we overpaſs the ſame, and becauſe the Story

is not long, and not unworthy peradventure of noting, it ſhall not grieve the ſtudious Reader, a little to give the Hearing thereof, whereby to learn to marvel and muſe at the great Works of the Lord: *They that go down*, ſaith the Pſalmiſt, *into the Sea, labouring upon the Water, have ſeen the Works of the Lord, and his mighty Wonders upon the Deep*, Pſal cvi. The Truth whereof may well appear in this following Story; which as it was written to me by the very Perſon himſelf, one *Thomas Morſe*, who was the Doer thereof, ſo I thought proper to inſert the ſame in the following Manner.

A Story of one Gregory Crow, *who was miraculouſly preſerved with his* New Teſtament *upon the Seas*, June 26.

UPON *Tueſday* in *Whitſun*-Week, *June* 26, 1556. or elſe, as he rather thinketh, in the Year immediately before, a certain poor Man, named *Gregory Crow*, dwelling in *Malden*, went to Sea, intending to have gone into *Kent* for Fullers Earth, but by the Way being bad Weather, was driven upon a Sand, where preſently the Boat ſunk, and was full of Water, ſo that the Men were forced to hold by the Maſt of the Boat, and all Things that would ſwim, did ſwim out of her. Amongſt which *Crow* ſaw his *Teſtament* in the Water, and caught it, and put it into his Boſom. Now it was Ebbing Water, ſo that within one Hour the Boat was dry, but ſo broken that they could not ſave her; but they went themſelves upon the Sand, being at leaſt ten Miles from the Land, and there made their Prayers together, that God would ſend ſome Ship to their Aſſiſtance, being in all two Men and one Boy, for they could ſtay there but half an Hour longer before it would be Flood. In which Time they found their Cheſt, wherein was five Pounds, ſix Shillings and eight Pence, belonging to the ſaid *Crow*; which Money the other Man, whoſe

whoſe Name I know not, took up, and gave it to the Owner, who caſt it into the Sea, ſaying, If the Lord will ſave our Lives, he will provide us a Living, and ſo they got upon the Maſt, and there hung by the Arms and Legs for the Space of ten Hours, in which Time the poor Boy was ſo weary, and beaten with the Sea, that he fell off and was drowned.

AND when the Water was gone, and the Sand dry, *Crow* ſaid to the other Man, It were beſt for us to take down our Maſts, and when the Flood cometh we will ſit upon them, and ſo it may pleaſe God to bring us to ſome Ship that may take us up. Which accordingly they did, and ſo at Ten of the Clock the ſame Night, the Flood did bear up the Maſt whereon they ſat. And upon the next Day at Night the Man died, being altogether overcome with Hunger and Watching. So that there was none left but *Crow*, who driving up and down in the Sea, calling upon God as he could, and might not ſleep for fear that the Sea would have beaten him off. So at length I myſelf, ſaid *Thomas Morſe*, being laden to *Antwerp* with my Crayer, going from *Lee*, having within my Veſſel, of Mariners and Merchants, to the Number of forty-ſix Perſons, and ſo coming to the *Foreland*, the Wind was not very good, ſo that I was conſtrained to go ſomewhat out of my Way, being in the Afternoon about ſix of the Clock, where at the laſt we ſaw a Thing afar off, appearing unto us like a ſmall Buoy, that Fiſhermen do uſe to lay with their Hooks. When we ſaw it, ſome ſaid, Let us have ſome Fiſh. And I ſaid to him that was at the Helm; Keep your Courſe away, for we ſhall but hinder the Fiſhermen, and have no Fiſh neither; and ſo at my Commandment he did. But at length he at the Helm ſtanding higher than all we did, ſaid, Methink Maſter, it is a Man. But yet they, being in doubt that it was but a Fiſherman's Buoy, turned the Ship from him again to keep his Courſe.

CROW

CROW beholding the Ship to turn from him, being then in utter Deſpair, and ready now to periſh with Watching, Famine, and moreover miſerably beaten with the Seas, at laſt took his Mariner's Cap from his Head, and holding up the ſame with his Arm as high as he could, thought by ſhaking it as well as he might, to give them ſome Token of better Sight. Whereupon the Steerman more ſenſibly perceiving a Thing to move, advertiſed us again, declaring how he did plainly ſee a Man's Arm; and with that we all beheld him well, and ſo came to him and took him up. And as ſoon as we had him in our Ship, he began to put his Hand in his Boſom; and aſked him if he had Money there. No, ſaid he, I have a Book here, I think it be wet; and ſo drew out his *Teſtament*, which we then dried. But the Sea had ſo beaten him, that his Eyes, Noſe and Mouth were almoſt covered with Salt, that the Heat of his Face and the Weather had made. So we made a Fire and ſhifted him with dry Cloaths, and gave him *Aqua compoſita* to drink, and ſuch Meat as was in the Ship, and ſo let him ſleep.

THE next Day we awaked him about eight of the Clock in the Morning, and his Blood began ſomewhat to appear in his Fleſh, for when we took him up, his Fleſh was even as though it had been ſodden, (or as a drowned Man's is) and then we talked with him of all the Matter before rehearſed. And ſo ſailing to *Antwerp*, the Merchants which ſaw the Thing, publiſhed the ſame in *Antwerp*; and becauſe it was wonderful, many of the People there, both Men and Women came to the Ship to ſee him. Some gave him a Petticoat, and ſome a Shirt, ſome Hoſe, and ſome Money, always noting how he caſt away his Money and kept his Book. And many of the Women wept when they heard and ſaw him; and Maſter Governor of the *Engliſh* Nation there had him before him, and talked with him of all the Matter; and pitying his Caſe, commanded the Officer of the *Engliſh*

Engliſh Houſe to go with him to the free Oſte-houſes amongſt the *Engliſh* Merchants, and I with him, and at three Houſes there was given unto him 6*l.* 10*s.* And ſo from thence he went with me to *Roan*, where the People came alſo to him to ſee him, marvelling at the great Works of God.

Another Story of GOD's *Providence in the Preſervation of Three Men at Sea.*

THERE was a Ship, ſaith the ſaid *Thomas Morſe*, whereof I had a Part, going toward the Bay for Salt, with two Ships of *Brickleſey*, which were altogether going for Salt, as before is ſaid. At what Time we were within ten Miles of *North Foreland*, otherwiſe called *Thanet*, the Wind did come ſo contrary to our Ship, that we were forced to go clean out of the Way, and the other two Ships kept their Courſe ſtill, until our Ship was almoſt out of Sight of them. And then they ſaw a Thing driving upon the Sea, and hoiſted up their Boat and went unto it; and it was three Men ſitting upon a Piece of their Ship, which had ſitten ſo two Days and two Nights. There had been in their Ship eight Men more, which were drowned, being all *Frenchmen*, dwelling in a Place in *France* called *Olloronne*. They had been at *Dantzick*, and loſt their Ship about *Oxfordneſs*, as might be learnt by their Words. They were Men that feared God, the one of them was Owner of the Ship. Their Exerciſe while they were in our Ship, was, after their Coming in, they gave Thanks for their Deliverance: both Morning and Evening they exerciſed Prayer, and alſo before and after Meat; and when they came into *France* our Ship went to the ſame Place where theſe Men dwelt, and one of them did ſell to our Men their Ship's Lading of Salt, and did uſe them very courteouſly and friendly, and not at that Time only, but always whenſoever that Ship cometh thither (as ſhe hath been there twice ſince) he always doth for them,

them, ſo that they can lack nothing. I ſhould have noted, that after our Ship had taken up thoſe three Men out of the Sea, they had the Wind fair preſently, and overtook the other two Ships, and ſo they proceeded in their Voyage together.

The LIFE *of eleven Men and two Women who ſuffered Martyrdom together in one Fire at* Stratford *by* Bow, *near* London, *viz.*

HENRY WYE, *Brewer, of* Stanford le Hox, *aged 23 Years.* WILLIAM HALLYWELL, *of* Waltham-Croſs, *aged 32 Years.* RALPH JACKSON, *a Serving-Man, of the Pariſh of* Chipping-Ongar *in* Eſſex, *aged 31 Years.* LAWRENCE PERN, *a Smith, of* Hodſden *in the Pariſh of* Amwell *in the County of* Hertford, *aged 22 Years.* JOHN DERIFALL, *a Labourer of the Pariſh of* Kettington *in* Eſſex, *aged 50 Years.* THOMAS BOWYER, *a Weaver of the Pariſh of* Much-Dunmow *in* Eſſex, *aged 26 Years.* GEORGE SEARLS, *a Taylor, of the Pariſh of* White-Noſtle *in* Eſſex, *aged 20 Years.* LYON CAUCH, *a Broker of* London, *born in* Flanders, *aged 28 Years.* HENRY ADLINTON, *a Sawyer of* Greenſted *in* Suſſex, *aged 30 Years.* JOHN ROUTH, *a Labourer, of the Pariſh of* Wycks *in* Eſſex, *aged 26 Years.* ELIZABETH PEPER, *the Wife of* Thomas Peper, *Weaver, of St.* James's *Pariſh, in* Colcheſter, *aged 30 Years.* AGNES GEORGE, *the Wife of* Richard George, *Huſbandman, of* Weſt-Batefield *in* Eſſex, *aged 26 Years.*

THESE thirteen Perſons before-named, were ſent by divers Perſons from ſeveral Places to Dr. *Bonner* Biſhop of *London*, to be examined about their Faith and Religion. And upon the 6th of *June*, 1556, they were brought before Dr. *Darby-*

ſhire,

ſhire, the Biſhop's Chancellor, who, in form of Law, miniſtered the ſame Articles unto them as had been propounded uſually unto others, to which they returned Anſwer as follows.

To the firſt Article, that there is on Earth a Catholick Church wherein the Religion of Chriſt is truly profeſſed, they all anſwered affirmatively.

But *Lyon Couch* added farther, That he believed that the true Faith of Chriſt is whereſoever the Word of God is truly preached.

To the ſecond Article, about ſeven Sacraments, they all anſwered to the ſame in Effect, denying that there be ſeven Sacraments: Some of them affirmed, that in the Church of Chriſt there be two Sacraments, *viz.* Baptiſm and the Lord's Supper; others referring themſelves to believe as the Scripture teacheth them. And ſome refuſed to make Anſwer, becauſe of their Ignorance and Simplicity as to this Matter.

To the third Article, That they were baptiſed in the Faith of the Catholick Church, profeſſing by their Godfathers, *&c.* the Religion of Chriſt, and to renounce the Devil, *&c.*

To this third Article they anſwered all affirmatively.

The fourth Article, That when they came to the Years of Diſcretion they did not depart from the ſaid Profeſſion and Faith, and did not miſlike any Part thereof for divers Years.

To this Article moſt of them anſwered affirmatively; but *John Routh* ſaid he would make no Anſwer thereunto.

And *Lyon Couch* ſaid he believed the ſaid Article to be true; but it was becauſe he had no better Knowledge.

AGNES GEORGE added, that in King *Edward*, the VIth's Time ſhe went from her old Faith and Religion, and believed the Faith and Religion that was then taught and ſet forth.

The fifth Article, That of late they had ſwerved from their former Catholick Faith and had ſpoken

againſt the Maſs, Sacrament of the Altar, and Authority of the See of *Rome*.

To this fifth Article they all, in Effect, anſwered affirmatively.

But *John Routh* ſaid, That the Maſs is ſuch a Thing that cannot nor will not enter into his Conſcience.

HENRY ADLINGTON anſwered, That for nine or ten Years before, he miſliked the Maſs, and alſo the Sacrament of the Altar, becauſe they cannot be proved by the Scriptures. And as to the Authority of the See of *Rome*, when he was fourteen Years of Age he took an Oath againſt the ſame; which Oath (he ſaid) he intended to keep by God's Grace.

The ſixth Article, That they refuſed to be reconciled to the Unity of the Church, or to confeſs the Lawfulneſs of the Authority of the See of *Rome*.

To this ſixth Article they all anſwered affirmatively, ſaving *John Routh* and *William Hallywell*, who refuſed to anſwer, becauſe they knew not what they meant by this Article.

But the two Women added, That they refuſed to be reconciled to the Faith and Religion that was then uſed in the Realm of *England*. And *Lawrence Pernam* added, That he never refuſed to be reconciled and brought to the Unity of the Catholick Church of Chriſt.

The ſeventh Article, That Miſliking the Service of the Church, they refuſed to come to their Pariſh Church; and that they denied the bodily Preſence of Chriſt in the Sacrament of the Altar, calling the Maſs Abomination, *&c.*

To this ſeventh Article they all anſwered affirmatively. But *William Hallywell* denied he ever called the Maſs Idolatry and Abomination. And *Henry Wye*, affirming the Article to be true; yet he confeſſed his Infirmity, That he went to his Pariſh-Church and received before he was put in Priſon.

The eighth Article, concerning their being brought before Commiſſioners, *&c.* and by them ſent to the Biſhop of *London*, they anſwered as follows.

EDMUND

EDMUND HURST, *Ralph Jackſon*, and *George Searls*, anſwered affirmatively.

HENRY WYE ſaid that he was brought before ſeveral Juſtices of Peace in *Eſſex*, concerning one *Higbed* his late Maſter, and thereupon committed to *Colcheſter* Caſtle; and from thence ſent to *London* to the Biſhop to be farther examined.

WILLIAM HALLYWELL made the like Confeſſion, excepting that of *Higbed*.

JOHN DERIFALL ſaid he was called before my Lord *Rich* and Mr. *Mildway* at *Chelmsford*, and by them ſent to the Biſhop of *London* to be farther examined.

THOMAS BOWYER ſaid he was brought before one Mr. *Wiſeman* of *Felſted*, and by him ſent to *Colcheſter* Caſtle, and from thence to the Biſhop of *London* to be farther examined.

LYON COUCH ſaid that he was three Times brought before the King and Queen's Commiſſioners, and by them ſent to the Biſhop of *London*.

HENRY ADLINGTON ſaid, That he, coming to *Newgate* to ſpeak with one *Gratwick*, Priſoner there for the Teſtimony of Jeſus Chriſt, was apprehended and brought before Dr. *Story*, and by him ſent to the Biſhop of *London*.

AGNES GEORGE ſaid, That ſhe was committed to Priſon in *Colcheſter*, by Mr. *Maynard*, an Alderman of the Town, becauſe ſhe would not go to Church. And from thence ſent to the Biſhop of *London*.

ELIZABETH PEPER ſaid, That ſhe was apprehended by two Conſtables and an Alderman, for that ſhe would not come to Church, and by them ſent to the Biſhop of *London* to be farther examined.

THE ninth and laſt Article, they all believed the Premiſes to be true, above by them confeſſed; and that they were of the Dioceſs of *London*. But *Elizabeth Peper* added, She was of the Town of *Colcheſter*; and *Agnes George* ſaid ſhe was of the Pariſh

of *Barefold*. *Lyon Couch* ſaid, he was then of the City of *London*, being a Merchant there.

Now theſe thirteen Perſons being all thus examined by the Biſhop of *London*'s Chancellor in open Court, and perſiſting in their Anſwers, and refuſing to recant, or be reconciled to the Curch of *Rome*, had Sentence of Condemnation pronounced againſt them, and were delivered to the ſecular Power, who ſent them all to *Newgate*.

WITH the above thirteen Perſons there were alſo three other condemned to die upon the ſame Account, *viz*. *Thomas Freeman*, *William Stannard*, and *William Adams*, but before the Time of Execution came, Cardinal *Pool* ſent his Diſpenſation of their Lives, and ſo they eſcaped Death.

THE *Sunday* after theſe ſixteen Perſons were condemned, Dr. *Fecknam* Dean of St. *Paul*'s in his Sermon at *Paul*'s Croſs ſaid, That the Perſons abovenamed had as many ſundry Opinions as there were Perſons; which they coming to hear of, drew up in Writing a publick Confeſſion of their Faith, agreeable to the Word of God, and ſubſcribed it with their Names.

UPON the 28th of *June*, 1556, the Sheriff cauſed the thirteen Priſoners already mentioned, to be carried from *Newgate* in *London* to *Stratford* by *Bow*, being the Place appointed for their Execution: And when they came thither, they were divided into two Companies, and then put into two ſeveral Chambers.

THEN the Sheriffs, who attended them, came to one Company and told them, that the others had recanted, and their Lives therefore ſhould be ſaved, exhorting them to do the like, and not to caſt away themſelves.

UNTO whom they anſwered, That their Faith was not built on Man, but on Chriſt crucified.

THEN the Sheriff, finding he could do no Good with them, went to the others, and ſaid the like to them, That they whom he had been withal before had recanted, and therefore ſhould not ſuffer Death.

And

And he counſelled them to do the like, and not wilfully to kill themſelves, but to act like wiſe Men. Unto whom they alſo anſwered as their Brethren had done, That their Faith was not built on Man, but on Chriſt and his infallible Word.

Now when he found that this his Stratagem had no Effect and ſignified nothing, he then brought them all forth to the Place of Execution, where they all met together with Joy, and earneſtly prayed to God, and cheerfully went to the Stake, and kiſſed and embraced it heartily. Then the eleven Men were chained to three Stakes, and the two Women put looſe among them, without any Stake or Bands, and ſo they were all burnt together in one Fire, and ſhewed ſuch Love to each other, and ſuch a ſtedfaſt Faith in our Bleſſed Saviour Jeſus Chriſt, that the great Multitude of Spectators, there aſſembled, were aſtoniſhed at the couragious and undaunted Behaviour of ſo many poor Innocents, thus patiently ſuffering the Torments of the Fire, rather than to comply with the Errors and Superſtitions of the Romiſh Church.

The LIVES *of* ROBERT BERNARD, ADAM FOSTER, *and* ROBERT LAWSON; *who ſuffered Martyrdom at the Town of St.* Edmund's Bury *in* Suffolk, *in the Dioceſs of* Norwich.

THIS *Roger Bernard* was a ſingle Man and a Labourer, of *Fraſden* Pariſh in *Suffolk*, and was apprehended for not coming to Church, and was brought before Dr. *Hopton* Biſhop of *Norwich*, who firſt aſked him whether he had been with the Prieſt at *Eaſter*, to be ſhaven or confeſſed, and whether he had received the bleſſed Sacrament of the Altar or no?

To whom *Roger Bernard* anſwered, No: I have not been with the Prieſt nor confeſſed myſelf unto him.

But

But I have confeſſed my Sins unto Almighty God, and I truſt he hath forgiven me: Wherefore I ſhall not need to go to the Prieſt for ſuch Matters, who cannot help himſelf.

SURELY, *Bernard*, ſaid the Biſhop, thou muſt needs go and confeſs thyſelf unto him.

THAT I will not do, by God's Grace, while I live, ſaid *Bernard*.

THEN the Biſhop called him Heretick.

MY Lord, ſaid *Bernard*, it grieveth me not one whit, I thank God, to be called Heretick at your Hands: For ſo your Forefathers called the Prophets and Confeſſors of Chriſt, long before this Time.

THEN the Biſhop, being angry, roſe up and bid *Bernard* follow him; then the Biſhop went and kneeled down before the Sacrament of the Altar, and as he was at his Prayers, he looked back, and aſked *Bernard* why he came not and did as he did?

To whom *Bernard* anſwered, I cannot tell why I ſhould do ſo.

Why, ſays the Biſhop, thou lewd Fellow, Whom ſeeſt thou yonder? (pointing to the Pix over the Altar, in which the Wafer or Hoſt, as they call it, is kept.)

BERNARD anſwered, I ſee no Body there: Do you, my Lord?

THE Biſhop ſaid to him, Why, naughty Man, doeſt thou not ſee thy Maker?

MY Maker, ſaid *Bernard*, No: I ſee nothing but a few Clouts hanging together on a Heap.

WHEREUPON the Biſhop roſe up much diſpleaſed, and commanded the Goaler to take him away, and lay Irons enough on him, for I will tame him (ſays he) before he goes from me. And preſently the Goaler took *Bernard* away with him.

THE next Day *Bernard* was brought before the Biſhop again, and the Biſhop aſked him, If he had remembered himſelf ſince Yeſterday?

YES,

YES, my Lord, ſays *Bernard*, I have remembered myſelf very well, for the ſame Man I was Yeſterday, I am this Day, and I hope I ſhall be all the Days of my Life, concerning the Matter you talked to me of.

THEN one of the Guard ſaid to the Biſhop, My Lord, Trouble not yourſelf with him, let me have the examining of him; ſo the ſaid Perſon took him to an Inn where divers Prieſts were aſſembled, and there they uſed all fair Words and Promiſes to perſuade him to recant and forſake his Opinions; and when they would not do, then they threatened him with Whipping, Stocking, and Burning, but all to no Purpoſe.

FOR *Bernard* ſaid unto them, 'Friends, I am not 'better than my Maſter Chriſt and the Prophets, 'whom your Forefathers ſerved after this Sort; and 'I, for his ſake, am content to ſuffer the like at your 'Hands, if God ſhall ſo permit, truſting that he 'will ſtrengthen me in the ſame, according to his 'Promiſe, in Spite of the Devil and all his Mini-'ſters.' So when they could not make him relent, they carried him back to the Biſhop, who, according to the uſual Form of Proceedings in the Court, condemned him as an Heretick, and then delivered him into the Hands of the ſecular Power in Order to his Execution.

Of ADAM FOSTER.

THIS *Adam Foſter* was an Huſbandman, aged 26 Years, a married Man, who dwelt in the Pariſh of *Mendleſham* in the County of *Suffolk*, and he was apprehended in his own Houſe by the two Conſtables of the Town, at the Command of Sir *John Tyrrell*, Juſtice of Peace, for not coming to Church to hear Maſs, and for not receiving at *Eaſter*. And the ſaid Sir *John* ſent him to *Aye* Dungeon in *Suffolk*; and after ſome Time he was ſent to *Norwich*, to the Biſhop, who, after Examination and the uſual Proceſs, continued ſtedfaſt in his Faith and Opinion without

without relenting; he was, by the ſaid Biſhop's Authority, condemned as an Heretick, and delivered to the ſecular Power to be executed according to Law.

Of ROBERT LAWSON.

ROBERT LAWSON was a ſingle Man, about 30 Years of Age, and a Linnen Weaver by Trade; he was apprehended and ſent to *Aye* Dungeon, at the Command of Sir *John Tyrrell* aforeſaid, for not coming to Church and not receiving at *Eaſter*; and after ſome Time he was proceeded againſt by the Biſhop of *Norwich*, and condemned.

AND they were all three carried to the Place of Execution at St. *Edmund*'s *Bury*, the 30th of *June*, 1556, and being at the Stake, they made their Prayers to God, and the Executioner putting Fire to them, they moſt triumphantly ended their Lives, to the Glory of God and the Encouragement of others in the ſame Cauſe.

THERE was likewiſe, about the ſame Time and Place, one *John Fortune*, a Blackſmith, of the Pariſh of *Hindleſham* in *Suffolk*, who was divers Times examined by the Biſhop of *Norwich*, and others, about the Maſs, the Sacrament of the Altar, and other Points of the Romiſh Religion, which he oppoſed by Scripture; and in the Biſhop's Regiſter his Sentence of Condemnation is recorded, but whether it was ever pronounced, or if pronounced, whether he ſuffered according to the ſame is uncertain.

The

The LIVES *of* JULIUS PALMER, *Fellow of* Magdalene *College in* Oxford; JOHN GWIN, *and* THOMAS ASKINE, *who ſuffered together at* Newberry *in* Barkſhire, *in the Dioceſs of* Saliſbury.

JULIUS PALMER was born at *Coventry* in the Country of *Warwick*, his Father was a Merchant of the ſame City, who ſent his Son *Julius* to School at the Free-School belonging to *Magdalene* College in *Oxford*; and at length he became a Fellow in the ſaid College, and being a zealous Papiſt, in the Days of King *Edward* VI. he refuſed to conform to the Service of the Church then in Uſe, and was thereupon expelled the College: And this forced him to teach School for his Living.

BUT when Queen *Mary* came to the Crown, the Viſitors came to *Magdalene* College to diſplace thoſe that would not return to the Popiſh Religion: At which Time *Julius Palmer* was, upon his Application to them, reſtored again to his Fellowſhip.

BUT in the Time of his Expulſion he uſed to converſe ſometimes with Proteſtants, and to ſtudy the Scriptures; ſo that he began to be doubtful in ſome Points of the Romiſh Doctrine, and would be often aſking Queſtions about the ſame, as Opportunity did preſent.

FOR he was always a Man of Sincerity, and ſpake his Mind freely, which was the Occaſion of Trouble to him both in King *Edward*'s and Queen *Mary*'s Reign: And if he could have diſſembled, he might have eaſily eſcaped Death at that Time as well as many others.

BUT when People were perſecuted for their Religion, in the Beginning of Queen *Mary*'s Days, *Julius*

Palmer was very inquiſitive to know why they were apprehended, and for what Articles they were condemned, how they were uſed, and after what Manner they took their Deaths. And he ſent over one of his Scholars and a Batchelor of Arts from *Oxford* to *Gloceſter*, on purpoſe to underſtand and ſee the whole Order of Biſhop *Hooper*'s Death, and to bring him a true Account thereof.

FOR in King *Edward*'s Time he was wont to ſay, That none of them would ſuffer Death for their Religion.

NOW when he underſtood how cruelly the Profeſſors of the true Religion were handled, and that only upon account of their Faith; and when he himſelf had heard the Examination and Condemnation of Biſhop *Ridley*, and *Latimer*, and had ſeen them burnt at *Oxford* before his Face, and obſerved how reſolutely and conſtantly they ſuffered, this turned his Heart againſt the Papiſts altogether; for at his Return from the Burning of *Ridley* and *Latimer*, he was heard to utter theſe Expreſſions among his Friends, 'O ra-'ging Cruelty! O tragical Tyranny! and more than 'barbarous.'

AND from that Day forward he ſet himſelf more induſtriouſly to learn and underſtand the Truth: And for this Purpoſe he borrowed *Peter Martyr*'s *Commentary on the* Corinthians, and other good Books, and at laſt he embraced the Truth as willingly as heretofore he had obſtinately oppoſed it.

AND now, when he ſhould come to the Chapel to Maſs, and the Popiſh Service, as he had formerly done, he made Excuſes to abſent from it. But finding that he was ſuſpected by ſome, and not well liked by the Preſident of the College, he thought it not ſafe for him to abide the Danger of Expulſion, and ſo he voluntarily reſigned his Fellowſhip to keep a good Conſcience.

AS ſoon as *Palmer* had left the College, his Friends procured for him a Patent for teaching the Grammar-School

School at *Reading* in *Berkſhire*, to which Place he ſoon went, and was well accepted there both for his Learning and Love to the Truth, by ſuch as truly feared God and favoured his Goſpel.

BUT ſome hypocritical Profeſſors of the reformed Religion inſinuated themſelves into his Company, with a Deſign to find out his Opinion, and he ſpake freely to them, not ſuſpecting their Deceit. Now theſe Diſſemblers, as ſoon as they underſtood his Mind, diſcovered him to his Enemies, who cauſed his Study to be ſearched for heretical Books, and they found ſome of his Writings, both *Latin* and *Engliſh*, inveighing againſt the Cruelty of the Papiſts, in their Proceedings againſt thoſe whom they lately put to Death for their Religion. Then they threatened him that they would lay theſe Things before the Queen's Counſel, unleſs he would quietly reſign his School unto a Friend of theirs, and ſo depart from them; which, for Fear of Death, he was forced to do, and ſo he went away, leaving behind him all his Goods and a Quarter's Sallary that was then due to him.

AFTER this, being deſtitute, he went to *Eveſham* in *Worceſterſhire*, where his Mother dwelt, hoping to receive from her the Legacy that his Father had left him at his Death, which he ſhould have received four Years ago.

As ſoon as he came to his Mother's Preſence he fell on his Knees to aſk her Bleſſing, but ſhe being informed by his Brother upon what account he was come Home, ſaid unto him, Thou ſhalt have Chriſt's Curſe and mine whereſoever thou goeſt.

JULIUS, at firſt, ſtood amazed for a while, at ſo unexpected and heavy a Greeting from his own Mother, and then he ſaid, O Mother! your own Curſe you may give me, which (God knoweth) I never deſerved; but God's Curſe you cannot give me, for he hath already bleſſed me.

NAY, (ſaith ſhe) thou wenteſt from God's Bleſſing into the warm Sun, when thou was't baniſhed for an

Heretick out of that worſhipful Houſe at *Oxford*, and now for the like Knavery art thou driven out of *Reading* too.

Alas! Mother ſaid *Julius*, you have been miſinformed about me, for I was neither expelled nor driven away from *Oxford*, but I freely reſigned my Place of mine own Accord.

AND an Heretick I am none: for I ſtand not ſtubbornly againſt true Doctrine, but defend it to my Power. And you may be ſure they uſe not to expel or baniſh, but to burn Hereticks.

WELL, qouth ſhe, I am ſure thou doſt not believe as thy Father and I, and all our Fore-fathers have done, but as we were taught by the new Law in King *Edward* the VIth's Days, which is damnable Hereſy.

INDEED (ſaith he) I confeſs that I believe that Doctrine which was taught in King *Edward* the VIth's Time, which is not Hereſy but Truth; neither is it new, but as old as Chriſt and his Apoſtles.

IF thou be at that Point, ſays ſhe, I require thee to depart from my Houſe, and out of my Sight, and never take me for thy Mother hereafter: As for Money and Goods, I have none of thine: thy Father bequeathed naught to Hereticks.

FAGGOTS I have to burn thee, but more thou getteſt not at my Hands.

MOTHER, (ſaid he) whereas you have curſed me, I again pray God bleſs you, and proſper you all your Life long; and with many ſuch like good Words, the Tears trickling down his Cheeks, he departed from her; which ſo far mollified her Heart towards him that ſhe threw an old Angel of Gold after him, ſaying, Take that to keep thee a true Man.

THUS poor *Julias Palmer* being cruelly repulſed by his own Mother, whom he thought would have been his true Friend, and not regarded by his Brother,

was deſtitute of all Help, and knew not which Way to turn himſelf.

THEN he thought of returning privately to *Magdalene* College, upon Confidence of a Friend or two he had in the Houſe; where, by the Suit of one *Alane Cope*, then a Fellow of the Houſe, he had obtained Letters Commendatory from Mr. *Cole*, the Preſident to a School in *Gloceſterſhire*; and one Mr. *Cope* accompanied him as far as *Eveſham* Ferry.

BUT *Julius* had not gone far by himſelf before he altered his Reſolution, and reſolved to go ſecretly again to *Reading*, to try if he could receive his Salary that was due, and alſo to diſpoſe of his Goods: When he came to *Reading*, he took up his Lodging at the Cardinal's Hat *Inn*; but he had not been long in Town before his old Enemies got Knowledge of it, and they conſulted in what Manner to proceed againſt him.

AND it was concluded among them, that one Mr. *Hampton*, who had formerly profeſſed himſelf a Proteſtant, (but was, indeed, but a Time-Server) ſhould go to him, under Colour of Friendſhip, to find out the Cauſe of his Return.

AND accordingly, this *Hampton* came privately to *Palmer*, who being a plain-meaning Man, and not diſtruſting the other's Hypocriſy, told him all the Truth; which as ſoon as he underſtood, he went to the reſt of his Company and acquainted them therewith, and they came and apprehended *Palmer* that Night in his Bed, with a Conſtable and Officers, requiring him, in the Queen's Name, quietly to ſurrender himſelf to them, which he did; and they carried him to Priſon, and put his Feet in the Stocks, where he remained ten Days, under the Hands of an unmerciful Keeper.

AFTER this they brought him before the Mayor of *Reading*, and charged him with the following Crimes, (but ſaid nothing of Hereſy.)

Imprimis.

Imprimis. *That the ſaid* Julius Palmer *ſaid, The Queen's Sword was not put into her Hand to execute Tyranny, and to kill and murder the true Servants of God.*

Item. *That her Sword was too blunt towards the Papiſts, but towards the true Chriſtians it was too ſharp.*

Item. *That certain Servants of Sir* Francis Knowls *and others, reſorting to his Lectures, fell out among themſelves, and like to have committed Murder: Therefore he was a Sower of Sedition, and a Procurer of unlawful Aſſemblies.*

Item. *That his Hoſtis, or Landlady, had written a Letter unto him, which they had intercepted, wherein ſhe requeſted him to return to* Reading; *and ſent her Commendations, by the Token, that the Knife lay hid under the Beam; whereby they gathered, that ſhe had conſpired with her Huſband.*

Item. *That they once found him alone with his ſaid Hoſtis by the Fire Side, the Door being ſhut to them, thereby ſuſpecting him of Incontinency with her.*

AND one *Thackham* ſuborned three Men to ſwear theſe Things againſt him before the Mayor, who thereupon ſent him to the Cage, to be an open Spectacle of Contempt to the People.

AND *Thackham* cauſed it to be reported Abroad, that he was thus puniſhed for his ill Life and Wickedneſs already prov'd againſt him.

IN the Afternoon the Mayor ſent for *Julius Palmer* to anſwer for himſelf, concerning what was laid to his Charge, where he fully overthrew all their Evidence, and aſſerted his own Innocence, and proved the Letters to be of their own forging; ſo that the Mayor was aſhamed that he had given ſo much Credit to them; and conſidered by what Means to ſend *Palmer* away privately, before the Matter was made publick.

IN the mean Time, while *Palmer* was in Priſon, there came to him one *John Galont*, a true Profeſſor of the Goſpel, who ſaid to him, O *Palmer!* thou haſt

haſt deceived many Mens Expectations, for we hear that you ſuffer not for Righteouſneſs ſake, but for your own Demerits.

TO whom *Palmer* replied, O Brother *Galant*, theſe be the old Practices of that Satanical Brood: But be ye well aſſured, and God be praiſed for it, I have ſo purged myſelf, and detected their Falſhood, that from henceforth I ſhall no more be moleſted therewith.

AND then he took his Pen and Ink, and wrote the above Narrative, and gave it to *Galant*.

BUT when the Enemies of *Julius Palmer* found they had miſcarried in their late Plot againſt him, and fearing he ſhould eſcape privily, they reſolved to accuſe him of Hereſy, (though ſome of themſelves had been formerly accounted zealous Brethren.)

THEN was *Julius Palmer* once again brought out of Priſon before the Mayor of *Reading*, and Mr. *Burd* the Biſhop of *Saliſbury*'s Official, and two Juſtices of Peace, to render an Account of his Faith before them, and to anſwer to ſuch Informations as were laid againſt him.

AND upon his Examination, they gathered from his own Mouth ſufficient Matter to entrap him. And then they drew up Articles againſt him, which they ſent to *Newberry* to Dr. *Jeffrey*, who was to hold his Viſitation there on *Tueſday* next, being the 10th Day of *July*. And ſo they concluded to ſend *Palmer* thither, to be ready againſt that Day. And one *Thomas Aſkine*, his Fellow-Priſoner on Account of Religion, was ſent along with him; and they came to *Newberry* on *Monday* Night, and were committed to the *Blind-Houſe* there, where they found one *John Gwyn* their faithful Brother in the Lord.

UPON *Tueſday*, *July* the 10th, 1556, a Place being prepared in the Pariſh-Church of *Newberry* to keep the Conſiſtory Court, the Commiſſioners came thither, who were Dr. *Jeffery*, for the Biſhop of *Sarum*, Sir *Richard Abridges*, Knt. Mr. *John Winchcom*, Eſq; and

and the Parſon of *Ingleſield.* After the Priſoners were preſented, and the Commiſſion read, and other Things done in Order, in the Preſence of ſeveral hundreds of Spectators and Auditors, Dr *Jeffrey* called to *Palmer*, and ſaid, Are you that jolly Writer of three-half-penny Books that we hear of? (meaning ſome of the Writings that were taken out his Study, as is before mentioned.)

PALMER anſwered, I know not what you mean, Sir.

THEN ſaid *Jeffrey*, Have you taught *Latin* ſo long that you underſtand not *Engliſh?*

To this *Palmer* ſaid nothing.

THEN Dr. *Jeffrey* ſtanding up, ſaid to *Palmer*, We have received certain Writings and Articles againſt you from the Right Worſhipful the Mayor of *Reading*, and other Juſtices, whereby we underſtand that being convinced before them, you were convicted of certain Hereſies.

1. *That you deny the Pope's Holineſs Supremacy.*
2. *That you affirm there are but two Sacraments.*
3. *You ſay that the Prieſt ſheweth up an Idol at Maſs, and therefore you went to no Maſs ſince your firſt coming to* Reading.
4. *You hold that there is no Purgatory.*

Laſt of all, *You are charged to be a Sower of Sedition, and have ſought to divide the Unity of the Queen's Subjects.*

BUT Sir *Richard Abridges* ſaid to Dr. *Jeffrey*, You had beſt ſee firſt what he will ſay to his own Handy-work.

JEFFREY ſaid, You ſay Truth: Then he called to *Palmer*, and ſaid, Tell me, Art thou he that wrote this fair Volume? Look on it.

PALMER ſaid, I wrote it, indeed; and gathered it out of the Scripture.

Then

THEN *Jeffrey* ſhewed him another Writing, and ſaid to him, Is this Doggrel Rhime yours alſo? Look on it.

PALMER anſwered, I wrote this: I deny it not.

THEN ſaid *Jeffrey*, What ſay you to theſe *Latin* Verſes, entitled *Epicedion*, *&c.* are they yours alſo?

PALMER replied, Yes, Sir.

JEFFREY ſaid to him, Art thou not aſhamed to affirm it? It came from no good Spirit, that thou didſt ſlander and rail at the Dead, and ſlander a Catholick and learned Man yet alive.

PALMER anſwered, If it be a Slander he ſlandered himſelf: For I do but report his own Writings, and open the Folly therein declared. And I reckon it no Railing to inveigh againſt *Annas* and *Caiaphas* being dead.

SAYEST thou ſo, ſaid *Jeffrey*; I will make thee recant it e'er I have done with thee.

BUT I know, ſays *Palmer*, although of myſelf I can do nothing, yet if you and all mine Enemies, both Bodily and Ghoſtly, ſhould do your worſt, yet ye ſhall not be able to bring that to paſs; neither ſhall ye prevail againſt God's mighty Spirit, by whom we underſtand the Truth, and ſpeak it bodily.

AFTER ſome other Diſcourſe had paſſed between them, the Parſon of *Ingleſield* pointed to the Pix over the Altar, and called to *Palmer*, ſaying, What ſeeth thou there?

PALMER anſwered, A Canopy of Silk embroidered with Gold.

YES, ſays the Parſon; But what is within it?

PALMER ſaid, A Piece of Bread in a Cloth.

THEN the Parſon called *Palmer* a froward Heretick; and after ſome Diſcourſe about the Maſs, he aſked him, If he did not believe that they who receive the Holy Sacrament of the Altar, do truly eat Chriſt's natural Body?

PALMER replied, If the Sacrament of the

Lord's Supper be adminiſtred as Chriſt did ordain it, the Faithful Receivers do, indeed, ſpiritually and trully eat and drink in it Chriſt's very natural Body and Blood.

THEN ſaid *Jeffrey*, Whereas you ſay ſpiritually, that is but a blind Shift of Deſcant.

WHAT ſhould I ſay elſe, ſays *Palmer*?

As the Holy Church ſays, replied *Jeffrey*; really, carnally, and ſubſtantially.

AND with as good Scripture, ſays *Palmer*, I may ſay groſsly and monſtrouſly.

THEN *Jeffrey* ſaid, Thou ſpeakeſt wickedly. But tell me, Is Chriſt preſent in the Sacrament or no?

PALMER ſaid, He is preſent.

BUT *Jeffrey* ſaid, How is he preſent?

PALMER anſwered, the Doctors ſay *modo ineffabili*, (that is in an unſpeakable Manner) therefore why do you aſk me? Would to God you had a Mind ready to believe it, or I a Tongue able to expreſs it.

THEN *Palmer* was aſked whether he believed Baptiſm of Infants agreeable to God's Word, and he anſwered Yes; which the Regiſter was bid to note.

THEN the Court adjourned and went to Dinner.

THEN after Dinner, Sir *Richard Abridges* ſent for *Julius Palmer* to his Lodging, and there, in the Preſence of divers Perſons of *Newberry*, exhorted him to revoke his Opinions and ſpare his Youth, and promiſed him that if he would conform to the Church, he would take him into his Houſe, and allow him twenty Pounds a Year ſo long as he ſhould live with him. Or, if he had a Mind to marry, he would procure him a Wife, and help him to a Farm, and ſtock it for him.

BUT *Palmer* thanked him for his kind Offer, and ſaid, he had already renounced his Living in two Places for Chriſt's ſake, and ſo he was ready to yield up his Life for the ſame, if God ſhould ſee fit to call him to it.

WHEN

WHEN Sir *Richard* ſaw he could by no Means cauſe *Palmer* to relent, he ſaid, Well, *Palmer*, I perceive that one of us two muſt be damned, for we are of two Faiths, and there is but one Faith that leads to Life and Salvation.

O SIR, ſays *Palmer*, I hope we may both be ſaved.

How can that be? ſays Sir *Richard*.

VERY well, replied *Palmer*; for as it has pleaſed our merciful God, according to the Parable in the Goſpel, to call me at the third Hour of the Day, that is in my blooming Youth, at the Age of twenty four Years; and ſo I truſt he hath called or will call you at the eleventh Hour of this your old Age, and give you everlaſting Life to your Portion.

SAYEST thou ſo, *Palmer* ſaid Sir *Richard*, I wiſh I might have thee one Month in my Houſe, and I doubt not but I would convert thee, or thou ſhouldeſt convert me.

THEN ſaid Mr. *Winchcom* to *Palmer*, Take Pity on thy golden Years and Flowers of Youth, before it be too late.

PALMER replied, I long for thoſe ſpringing Flowers that ſhall never fade away.

IF thou art at that Point, ſaid Mr. *Winchcom*, then I have done.

THEN was *Palmer* commanded back to the *Blind-Houſe* Priſon for that Time; but the two other poor Men, *John Gwin* and *Thomas Aſkine*, were brought again that Afternoon into the Conſiſtory Court, and there received their definitive Sentence, and where then delivered to the Secular Power, to be burned as Hereticks.

BUT their particular Examinations and Anſwers are not recorded; yet there is no Doubt but they were of the ſame Faith with their Brother *Palmer*, with whom they ſuffered, though they were but ignorant Men, and could not ſay much for themſelves.

THE next Morning, the Commiſſioners required

Julius Palmer to ſubſcribe to certain Articles which they had gathered out of his Anſwers, with the Addition of theſe odious Epithets and Terms, as horrible, heretical, damnable, deviliſh, and execrable Doctrines, which, when *Palmer* had read, he refuſed to ſubſcribe; affirming, that the Doctrine which he held and profeſſed, was not ſuch, but good and ſound Doctrine.

THEN Doctor *Jeffrey* was angry, and at laſt *Palmer* was willing to ſubſcribe, provided they would put out thoſe odious and ungrateful Epithets: So they conſented, and gave him a Pen, and bid him do as he pleaſed; ſo he made ſuch Alterations as he thought fit, and then ſubſcribed.

AFTER he had ſubſcribed the Articles which they had drawn up, they aſked if he would recant, which refuſing to do, they then gave Sentence againſt him, and delivered him alſo to the ſecular Power, in order to Execution. Which was that ſame Day in the Afternoon, about five o'Clock, *July* the 16th, 1556.

AN Hour before they were led to ſuffer, *Palmer* comforted his two Fellow-ſufferers in the Preſence of many People with Words to this Effect.

'Brethren, (ſaid he) be of good Cheer in the Lord, 'and faint not, Remember the Words of our Sa-'viour Chriſt, who ſaith, *Happy are ye when Men 'ſhall revile and perſecute you for my Sake.*

'*Rejoyce, and be exceeding glad for great is your Re-'ward in Heaven.* Fear not them that kill the Body, 'but are not able to hurt the Soul, God is faithful, 'and will not ſuffer us to be tempted above what 'we are able to bear.'

'WE ſhall not end our Lives in the Fire, but ex-'change them for a better Life. Yea, for Coals we 'ſhall receive Pearls.

'For God's Spirit certifieth our Spirit, that he 'hath even now prepared for us a ſweet Supper in 'Heaven, for his Sake who ſuffered for us.

WITH

WITH theſe, and ſuch like Words, this young Man, *Julius Palmer*, not only comforted the Hearts of his two ſimple Brethren that died with him, but alſo drew Plenty of Tears from many that heard him ſpeak.

AND as they were ſinging a Pſalm, came Sir *William Ramsford* the High Sheriff, and the Conſtables of the Town, and divers armed Men, to conduct the Priſoners, *viz. Julius Palmer*, *John Gwin*, and *Thomas Aſkine*, to a Place called the *Sand-Pits*, to be burned. When they came thither, they fell all three on the Ground; and *Palmer*, with an audible Voice, repeated the 31ſt *Pſalm*, but the other two made their Prayers ſecretly to Almighty God. And when *Palmer* began to ariſe, there came behind him two Popiſh Prieſts, exhorting him to recant, and ſave his Soul. *Palmer* anſwered them, Away, away, and tempt me no longer! Away! I ſay, from me, *all ye that work Iniquity, for the Lord hath heard the Voice of my Tears.*

AND ſo forthwith they put off their Cloaths, and went to the Stake and kiſſed it.

AND when they were all three bound to the Poſt, *Palmer* ſaid, Good People, pray for us, that we may perſevere to the End. And for Chriſt's Sake beware of Popiſh Teachers, for they deceive you.

AND as he ſpake this, one of the Conſtable's Servants threw a Faggot at his Face, that the Blood guſhed out in three Places. For the which Fact, the Sheriffs reviled him, and called him, a cruel Tormentor; and with his Walking-ſtaff, broke his Head, that the Blood alſo fell about his Shoulders.

WHEN the Fire was kindled, and began to take hold on their Bodies, they lifted up their Hands towards Heaven, and quietly and chearfully, as though they felt not much Pain, ſaid Lord *Jeſu*, ſtrengthen us! Lord *Jeſu*, aſſiſt us! Lord *Jeſu*, receive our Souls. And as they continued, without any Struggling,

gling, holding up their Hands, and ſometimes knocking their Breaſts and calling upon *Jeſus*, until they had ended their mortal Lives.

AND when their three Heads, with the Violence of the Fire, were drawn together into one Lump or Cluſter, for that all People judged them to be dead, *Palmer* ſuddenly as a Man awaked out of his Sleep, moved his Tongue and Jaws, and was heard to pronounce *Jeſu*. And in a little Time after, their Bodies were conſumed to Aſhes.

UPON the 18th of *July*, 1556, two Men and one Woman, *viz. Thomas Dungate*, *John Forman*, and Mother *Tree*, were all burned together for their Religion at the Town of *Greenſtead* in *Suſſex*, in the Dioceſs of *Chicheſter*. But there is nothing recorded of their Trials and Condemnation.

The LIFE *of* THOMAS MOOR *at* Leiceſter, *in the Dioceſs of* Lincoln.

THIS *Thomas Moor* was a Servant to a Merchant that lived in the Town of *Leiceſter*, and about twenty four Years of Age. Who for ſpeaking certain Words, that his Maker was in Heaven, and not in the Pix, (a Place where the conſecrated Wafers were kept in the Church by the Popiſh Prieſts) was thereupon apprehended in the Country, whither he went to ſee his Friends.

AND brought before his Ordinary the Biſhop of *Lincoln*. And when he was there, the Biſhop aſked him whether he did not believe his Maker there to be, pointing at the High Altar.

WHICH the ſaid *Thomas Moor* denied.

How doſt thou then believe? ſaid the Biſhop.

THE young Man anſwered, As the Creed doth teach me.

Then

THEN the Biſhop ſaid unto him, What is that thou ſeeſt yonder above the Altar?

HE replied, I cannot tell what you would have me to ſee. I ſee there are fine Cloaths, with Golden Taſſels, and other fine things, hanging about the Pix. What is within, I cannot ſee.

WHY, doſt thou not believe (ſaid the Biſhop) Chriſt to be there, Fleſh, Blood, and Bone? No, that I do not, ſaid *Thomas Moor*. So he perſiſting in this his Opinion, the Biſhop uſed not much Conference with, being an ignorant ſimple Man, but gave Sentence againſt him in St. *Margaret's* Church in *Leiceſter*, and delivered him to the ſecular Power, who burned him in *Leiceſter*; *June* the 26th, 1556.

The LIFE *of* JOAN WAST, *a poor blind Woman, who was burnt at the Town of* Darby, *in the Dioceſs of* Coventry *and* Lichfield.

THIS *Joan Waſt* was an honeſt poor Woman, who was blind from her Birth, and about 32 Years old, and not married, and dwelt in the Pariſh of *Alhallows* in *Darby*: She was Daughter to one *William Waſt*, a Barber of the ſaid Town, who uſed alſo ſometimes to make Ropes: His Wife had this ſame *Joan* and another Child at a Birth, but *Joan* was born blind.

WHEN this *Joan* was about twelve or thirteen Years old, ſhe learned to knit to get her Living, and ſometimes ſhe would help her Father to twiſt Ropes, and do any Thing that ſhe was able, and thus ſhe abode with her Father and Mother as long as they lived.

AFTER their Death, ſhe kept with *Roger Waſt* her Brother. And in the Time of K. *Edward* the VIth, ſhe uſed to frequent the Church to hear divine Ser-

vice

vice in the vulgar Tongue. And by hearing of Homilies and Sermons in *Engliſh*, ſhe became much affected with the Religion then taught.

THEN ſhe bought a *New Teſtament* in *Engliſh*, and went to one *John Hurt*, an old Man that was in Priſon for Debt, to read to her frequently out of the ſame, a Chapter or two at a Time, in ſuch Parts of the Book that ſhe did direct, and gave him Money for ſo doing.

AND when the ſaid *John Hurt* was ſick, or ſo buſy that he could not read to her, ſhe went to *John Pemberton*, the Clerk of *All-Saints* Church, or ſome other Perſon that could read; and would give them a Penny or Two-pence to read ſome of the *New Teſtament* to her.

BY which Practice ſhe became well verſed in the Holy Scriptures, and could repeat whole Chapters by Heart: and ſhe could, and did, with proper Texts of Scripture, both reprove the Errors in Religion, as well as the vicious Cuſtoms and ſinful Practices that were then in Uſe in thoſe Days.

THUS this poor blind Woman did daily increaſe in the Knowledge of God's Word, and lived a truly vertuous and religious Life before all the World, without any Let or Moleſtation, during the Reign of the Good King *Edward* the VIth.

BUT after his Death, Queen *Mary* ſucceeded; and by her the Popiſh Religion was again ſet up: And the greateſt Part of the Kingdom returned back to their old Popiſh Superſtitions.

BUT this poor *Joan Waſt* continued zealous in what ſhe had learned, and would not communicate with thoſe who taught contrary Doctrine to that ſhe had before learned in King *Edward*'s Days. For which Dr. *Ralph Bayn*, the Biſhop of *Coventry* and *Litchfield*, and Dr. *Draycot*, cauſed the ſaid *Joan Waſt* to be apprehended in the Town of *Derby*, as one ſuſpected of certain Hereſies; and ſo ſhe was committed to Priſon in *Derby*.

AND

Twenty Two Priſoners brought in one Band from Colcheſter *to* London.



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T. Bowles Sculp.

AND ſhe was divers Times privately examined, as well in Priſon as out of Priſon, by *Peter Finch*, the Biſhop's Official, in *Derby*.

AT length ſhe was brought to Publick Examination before the Biſhop aforeſaid, Dr. *Draycot*, his Chancellor, Sir *John Port*, Knight, *Henry Vernon*, Eſq; and *Peter Finch*, Official, and *William Bembridg* and *Richard Ward*, then Bailiffs of *Derby*.

AND theſe following Articles were miniſtred unto her, and charged upon her.

FIRST, *That ſhe did hold the Sacrament of the Altar to be but only a Memorial or Repreſentation of Chriſt's Body and Material Bread and Wine, but not his natural Body unleſs it were received: And that it ought not to be reſerved from Time to Time over the Altar, but immediately to be received.*

Item, *That ſhe did hold in the Receiving the Sacrament of the Altar, ſhe did not receive the ſame Body that was born of the Virgin* Mary, *and ſuffered on the Croſs for our Redemption.*

Item, *She did hold, That Chriſt, at his laſt Supper, did not only bleſs the Bread that he had then in his Hands, but was bleſſed himſelf: And by the Virtue of the Words of Conſecration, the Subſtance of the Bread and Wine is not converted and turned into the Subſtance of the Body and Blood of Chriſt.*

Item, *She did grant, That ſhe was of the Pariſh of* Alhallows *in* Derby.

Item, *That all and ſingular the Premiſes are true and notorious, by publick Report and Fame.*

UNTO which Articles the ſaid *Joan Waſt* anſwered, That ſhe believed therein ſo much as the Holy Scriptures taught her, and according to what ſhe had heard preached unto her by divers learned Men. Whereof ſome ſuffered Impriſonment, and others ſuffered Death for the ſame Doctrine. Among whom ſhe named Dr. *Taylor*, who ſhe ſaid took it on his

Conſcience, that the Doctrine which he taught was true.

AND ſhe aſked them, if they would do ſo in the like Caſe for their Doctrine? Which if they would not do, ſhe deſired them, for God's Sake, not to trouble her, (being a poor, blind, and unlearned Woman) with any farther Talk; ſaying, (that by God's Aſſiſtance) ſhe was ready to yield up her Life in that Faith, in ſuch Sort as they ſhall appoint.

BUT the Biſhop and Dr. *Draycot* urged many Arguments of Chriſt's Omnipotence; ſaying, Why was not Chriſt as well able to make the Bread his Body, as to turn Water into Wine, and to raiſe *Lazarus* from Death, and the like?

AND ſometimes they threatned her with Impriſonment, Torments, and Death.

THE poor Woman being much terrified with their Threats, and deſirous to live, offered to the Biſhop then preſent, that if he would, before that Company, take it upon his Conſcience that the Doctrine which he would have her to believe concerning the Sacrament, was true: And that he would, at the dreadful Day of Judgment, anſwer for her therein, (as Dr. *Taylor*, in divers of his Sermons, did offer) ſhe would then farther anſwer them.

WHEREUNTO the Biſhop anſwered, he would. But Dr. *Draycot*, his Chancellor, hearing that, ſaid, My Lord, You know not what you do; you may in no Caſe anſwer for an Heretick.

WHEREUPON the Biſhop preſently aſked the Woman, Whether ſhe would recant or no, and told her ſhe ſhould anſwer for herſelf.

THE poor Woman ſeeing this, made Anſwer again, That if they refuſed to take it on their Conſcience, that it was true which they required her to believe, ſhe would anſwer no farther, but deſired them to do their Pleaſure.

AND ſo after certain Circumſtances, they pronounced Sentence againſt her, and delivered her into the Cuſtody

Cuſtody of the Bailiffs of *Derby*, who kept her in Priſon about a Month or five Weeks, 'till the Writ for her Burning came down from *London*. And then, by the Biſhop's Appointment, ſhe was brought to the Pariſh-Church of *Alhallows* in *Derby*, where divers Gentlemen and others were then preſent; and ſhe was placed before the Pulpit, and Dr. *Draycot* was appointed to preach a Sermon, in which he declared, that the poor Woman there preſent, was condemned for denying the bleſſed Sacrament of the Alter to be the very Body and Blood of Chriſt, really and ſubſtantially, and was thereby cut off from the Body of the Catholick Church. And he ſaid, that ſhe was not only blind in the Eyes of her Body, but alſo in the Eyes of her Soul. And added, that as her Body ſhould preſently be conſumed with material Fire, ſo her Soul ſhould be burned in Hell with everlaſting Fire, as ſoon as it was ſeparated from the Body, and there to remain World without End.

AND he ſaid, it was not lawful for the People to pray for her: And ſo, with many terrible Threats, he made an End of his Sermon: and then he commanded the Bailiffs and Gentlemen preſent to ſee her executed.

THEN was this poor blind Creature, *Joan Waſt*, brought out of the Church to a Place called *Windmill-Pit*, ſhe leaned on the Hand of her Brother, *Roger Waſt*. When ſhe came to the Place of Execution, ſhe deſired the People to pray for her, and ſaid ſuch Prayers as ſhe had formerly learned. And ſo being bound to a Stake, and Fire put to her, ſhe called on Chriſt to have Mercy on her ſo long as her Life laſted. *Auguſt* the 1ſt, 1556.

EDWARD SHARP, aged ſixty Years, was condemned at *Briſtol* for diſliking and renouncing the Ordinance and Service of the Church of *Rome*, and was burned as an Heretick at the ſaid City, *Sept.* the 8th, 1556.

UPON the 24th of *September*, 1556, *John Hart*, a Shoemaker, and *Thomas Ravenſdale*, a Currier, were condemned as Hereticks, for not complying with the Service of the Church of *Rome*. And being brought to the Stake, and making their Prayers, were both conſumed in one Fire, at the Town of *Mayfield* in *Suſſex*, in the Dioceſs of *Chicheſter*.

JOHN HORNE was burnt upon the ſame Account with thoſe abovementioned, at the Town of *Watton Underhedge* in *Glouceſterſhire*; *September* the 17th, 1556.

The LIVES *of* JOHN PHILPOT *of* Tenterden, WILLIAM WATERER *of* Bedingden, STEPHEN KEMP *of* Norgate, WILLIAM HAY *of* Hyth, THOMAS HUDSON *of* Selleng, MATTHEW BRADBRIDG *of* Tenterden, THOMAS STEPHENS *of* Bedingden, NICHOLAS FINALL *of* Tenterden, WILLIAM LOWICK *of* Cranbrook, *and* WILLIAM PROWTING *of* Thornham; *who ſuffered Martyrdom in the Dioceſs of* Canterbury.

THESE ten Men being brought before Dr: *Thornton*, Suffragan of *Dover*, and *Nicholas Harpfield*, Arch deacon of *Canterbury*, had the uſual Articles of the Dioceſs, formerly mentioned, objected againſt them, to the Number of twenty-two, containing the principal Points maintained by the See of *Rome*.

AND the Anſwers made by the Perſons abovenamed, were much to the ſame Effect with thoſe formerly given by others.

As

As firſt, They granted the Church of Chriſt, but denied the Church of *Rome* to be that Church.

THEY denied there were ſeven Sacraments: They refuſed the Maſs, hearing the *Latin* Service, and praying to Saints: And they believed not in Chriſt's corporal Preſence in the Sacrament of the Altar.

AND for perſiſting in theſe their Opinions, they were all condemned as Hereticks, and delivered to the ſecular Power to be burned, which was accordingly performed, *viz. Kemp*, *Waterer*, *Prowting*, *Lowick*, *Hudſon*, and *Hay*, were burned at *Canterbury*, *Jan.* the 15th, 1557.

AND *Stephens* and *Philpot* were burned at the ſame Time at *Wye* in *Kent*.

AND laſtly, *Finall* and *Bradbridge* were burnt together at *Aſhford* in the ſaid County of *Kent*.

Twenty-two Priſoners brought in one Band from Colcheſter *to* London.

A Bloody Commiſſion given forth by King Philip *and Queen* Mary, *to perſecute the poor Members of* CHRIST.

"PHILIP and *Mary*, by the Grace of God, "King and Queen of *England*, &c. To the "Right Reverend Father in God our right truſty "and well-beloved *William Windſore*, Knight, Lord "*Windſore*, *Edward North*, Knight, Lord *North*, "and to our truſty and well beloved Counſellor *J.* "*Bourn*, Knight one of our chief Secretaries, *J.* "*Mordaunt*, Knight, *Frances Ingleſield*, Knight, "Maſter of our Wards and Liveries, *Edward Wal-* "*grave*, Knight, Maſter of our great Wardrobe, "*Nicholas Hare*, Knight, Maſter of the Rolls, "*Thomas Pope*, Knight, *Roger Cholmley*, Knight, "*Richard Rede*, Knight, *Rowland Hill*, Knight, "

William

" *William Raſtal*, Serjeant at Law, *Henry Cole*, Clerk, " Dean of *Paul's*, *William Roper*, and *Ralph Cholm-* " *ley*, Eſquires, *William Cook*, *Thomas Martin*, *John* " *Story*, and *John Vaughan*, Doctors of the Law, " greeting.

" FORASMUCH as divers deviliſh and ſlanderous " Perſons have not only invented, bruted, and ſet forth " divers falſe Rumours, Tales, and ſeditious Slanders " againſt us, but alſo have ſown divers Hereſies and " heretical Opinions, and ſet forth divers ſeditious " Books within this our Realm of *England*, meaning " thereby to ſtir up Diviſion, Strife, Contention, and " Sedition, not only amongſt our loving Subjects, " but alſo betwixt us and our ſaid Subjects with di- " vers other outragious Miſdemeanors, Enormities, " Contempts and Offences, daily committed and " done, to the diſquieting of us, and our People, " we, minding the due Puniſhment of ſuch Offen- " ders, and the repreſſing of ſuch like Offences " Enormities, and Misbehaviours from henceforth, " having ſpecial Truſt and Confidences in your Fi- " delities, Wiſdoms, and Diſcretions, have authoriſed " appointed and aſſigned you to be our Commiſſi- " oners, and by theſe Preſents do give full Power " and Authority unto you, and three of you, to en- " quire as well by the Oaths of twelve good and " lawful Men, as by Witneſſes and all other Means " and politick Ways you can deviſe, of all the here- " tical Opinions, Lollardies, heretical and ſeditious " Books, Concealments, Contempts, Conſpiracies, " and all falſe Rumours, Tales, ſeditious and ſlan- " derous Words or Sayings, raiſed, publiſhed, bruted, " invented, or ſet forth againſt us, or either of us, or " againſt the quiet Governance and Rule of our People " and Subjects, by Books, Lies, Tales, or otherwiſe, " in any County, Key, Bowing, or other Places be- " yond the Seas, and of the Bringers in, Utterers, " Buyers, Sellers, Readers, Keepers, or Conveyers " of ſuch Letter, Books, Rumour and Tale, and

" and

" and of all and every their Coadjutors, Counſellors, " Comforters, Procurers, Abettors, and Maintain- " ers, giving unto you and three of you full Power " and Authority by Virtue hereof, to ſearch out and " take into your Hand, and Poſſeſſions, all Manner " of heretical and ſeditious Books, Letters, and Writ- " ing whereſoever they or any of them ſhall be found, " as well in Printing Houſes and Shops as elſewhere, " willing you and every of you to ſearch for the ſame " in all Places according to your Diſcretions.

" AND alſo to enquire, hear and determine all and " ſingular Enormities, Diſturbances, Misbehaviours, " and Negligences committed in any Church, Cha- " pel, or other hallowed Place within this Realm, " and alſo for and concerning the taking away " or with-holding any Lands, Tenements, Goods, " Ornaments, Stocks of Money, or other Things be- " longing to every of the ſame Churches and Chapels, " and all Accounts and Reckonings concerning the " ſame.

" AND alſo to enquire and ſearch out all ſuch Per- " ſons as obſtinately do refuſe to receive the bleſſed " Sacrament of the Altar, to hear Maſs, or to come " to their Pariſh Churches, or other convenient Pla- " ces appointed for divine Service, and all ſuch as " refuſe to go on Proceſſion, to take holy Bread or " holy Water, or otherwiſe do miſuſe themſelves in " any Church or other hallowed Place, whereſoever " any of the Officers have been, or hereafter ſhall " be committed within this our Realm.

" NEVERTHELESS, our Will and Pleaſure is, that " when, and as often as any Perſon or Perſons, here- " after being called and convented before you, do " obſtinately perſiſt, or ſtand in any Manner of " Hereſy or heretical Opinion, that then ye, or three " of you do immediately take Order, that the ſame " Perſon or Perſons, ſo ſtanding or perſiſting, be " delivered and committed to his Ordinary, there to

" be

" be uſed according to the ſpiritual and eccleſiaſtical " Laws.

" AND alſo we give unto you, or three of you, " full Power and Authority, to enquire and ſearch " out all Vagabonds, and maſterleſs Men, Barre- " tours, Quarrellers and ſuſpected Perſons, abiding " within our City of *London*, and ten Miles Compaſs " of the ſame, and all Aſſaults and Affrays done and " committed within the ſame City and Compaſs.

" AND farther to ſearch out all Waſtes, Decays, " and Ruins of Churches, Chancels, Chapels, Par- " ſonages, and Vicarages in the Dioceſs of the ſame, " being within this Realm, giving you, and every " of you full Power and Authority by Virtue here- " of to hear and determime the ſame, and all other " Offences and Matters above ſpecified and rehearſ- " ed according to your Wiſdoms, Conſciences, and " Diſcretions, willing and commanding you, or three " of you from Time to Time, to uſe and deviſe all " all ſuch politick Ways and Means, for the Trial " and ſearching out of the Premiſſes, as by you or " three of you, ſhall be thought moſt expedient and " neceſſary; and upon Enquiry and due Proof had, " known, perceived and tried out, by the Confeſſion of " the Parties, or by ſufficient Witneſſes before you, " or three of you, concerning the Premiſes or any Part " thereof, or by any other Ways or Means requiſite, " to give and award ſuch Puniſhment to the Offen- " ders, by Fine, Impriſonment, or otherwiſe, and " to take ſuch Order for Redreſs and Reformation, " of the Premiſſes, as to your Wiſdoms, or three of " you ſhall be thought meet and convenient.

" FURTHER willing and commanding you and " every three of you, in Caſe you ſhall find any Per- " ſon or Perſons obſtinate or diſobedient, either in " their Appearance before you, or three of you at " Calling or Aſſignment, or elſe in not accompliſh- " ing, or not obeying your Decrees, Orders and " Commandments in any Thing or Things, touch-

ing

" ing the Premiſſes or any Part thereof, to commit " the ſame Perſon or Perſons ſo offending to Ward, " there to remain, till by you, or three of you, he " be diſcharged or delivered, &c."

AFTER this bloody Proclamation or Commiſſion thus given out at *London*, which was the eight Day of *February*, in the third and fourth Years of the Reign of the King and Queen, theſe new Inquiſitors, eſpecialy ſome of them began to ruffle, and to take upon them not a little; ſo that all Quarters were full of Perſecution, and Priſons almoſt full of Priſoners; namely, in the Dioceſs of *Canterbury*, whereof, by the by the Leave of Chriſt, we will ſay more anon.

IN the mean time, about the Town of *Colcheſter*, the Wind of Perſecution began fiercely to riſe; inſomuch that three and twenty together, Men and Women, were apprehended at one Clap; of which Number one eſcaped; the other twenty-two were driven up like a Flock of Lambs to *London*, with two or three Leaders with them at moſt, ready to give their Skins to be plucked off for the Goſpel's Sake. Nowithſtanding the Biſhops, afraid belike of the Number, to put ſo many at once to Death, ſought Means to deliver them, and ſo they did, drawing out a very eaſy Submiſſion for them, or rather ſuffering them to draw it out themſelves; notwithſtanding divers of them were afterward taken again and ſuffered, as God willing ye ſhall hear hereafter. Such as met them by the Way coming up, ſaw them in the Fields ſcattering in ſuch Sort, as that they might eaſily have eſcaped away. And when they entered into the Towns, their Keepers called them again into Aray, to go two and two together, having a Band or Line going between them, they holding the ſame in their Hands, every one having another Cord about his Arm, as though they were tied. And ſo were theſe fourteen Men and eight Women carried up to *London*, the People by the Way praying to God for them, to give them Strength. At their entering into *London* they

were pinioned, and ſo came into the City, as the Picture doth deſcribe. But firſt let us declare concerning their being taken, and their Attachers in the Commiſſary's Letter written to *Bonner*, the Indenture made between the Commiſſioners and the Popiſh Commiſſary.

The Commiſſary's Letter to Bonner, *Biſhop of* London.

" AFTER my Duty done in receiving and accompliſhing your honourable and moſt loving Letters, " dated *Auguſt* the ſeventh, be it known unto your " Lordſhip, that the twenty-eighth of *Auguſt*, the " Lord *Oxenford*, Lord *Darcy*, *H. Tyrel*, *A. Brown*, " *W. Bendlows*, *E. Tyrel*, *R. Weſton*, *R. Appleton*, " publiſhed their Commiſſion, to ſeize the Lands, " Tenements and Goods of the Fugitives, ſo that the " Owners ſhould have neither Uſe nor Advantage " thereof, but by Inventory remain in ſafe Keeping, " until the Cauſe were determined.

" AND alſo there was likewiſe proclaimed the " Queen's Warrant, for the Reſtitution of the Church " Goods within *Colcheſter*, and the Hundreds there- " about, to the Uſe of God's Service. And then were " called the Pariſhes particularly, and the Hereticks " partly committed to my Examination. And that " divers Perſons ſhould certify me of the Ornaments " of their Churches, betwixt this and the Juſtices " next Appearance, which ſhall be on *Michaelmas* " next. And the Pariſhes which had preſented at " two ſeveral times, to have all Ornaments with other " Things, in good Order, were exonerated for ever, " till they were warned again, and others to make " their Appearance from Time to Time. And " thoſe Names blotted in the Indenture, were indicted " for Treaſon, Fugitives, or Diſobedients, were put " forth by Mr. *Brown*'s Commandment. And be- " fore the Sealing, my Lord *Darcy* ſaid unto me

apart

" apart, and Mr. *Bendlows*, that I ſhould have ſufficient Time to ſend unto your Lorſhip, yea, if need were, the Hereticks to remain in Durance till I had an Anſwer from you, yea till the Lord Legate's Grace's Commiſſioners come into the Country.

" AND Mr. *Brown* came unto my Lord *Dercy*'s Houſe and Parlor belonging unto Mr. *Barnaby*, before my ſaid Lord and all the Juſtices, and laid his Hand on my Shoulder, with a ſmiling Countenance, and deſired me to make his hearty Commendations to your good Lordſhip, and aſked me if I would: and I ſaid, Yea, with a good Will. Wherefore I was glad, and thought that I ſhould not be charged with ſo ſudden Carriage.

" BUT after Dinner, the Juſtices counſelled with the Bailiffs, and with the Jaylors, and then after took me unto them, and made Collation of the Indentures, and ſealed them; and then Mr. *Brown* commanded me this Afternoon being the thirtieth of *Auguſt*, to go and receive my Priſoners by and by. And then I ſaid, it is an unreaſonable Commandment, for that I have attended on you theſe three Days, and this *Sunday* early I have ſent home my Men. Wherefore I deſire you to have a convenient Time appointed, wherein I may know, whether it will pleaſe my Lord my Maſter to ſend his Commiſſioners hither, or that I ſhall make Carriage of them unto his Lordſhip. Then Mr. *Brown* ſaid, We are certified that the Council have written to your Maſter to make Speed, and to rid theſe Priſoners out of Hand: therefore go receive your Priſoners in Haſte. I anſwered, Sir, I ſhall receive them within theſe ten Days. Then Mr. *Brown* ſaid, The Limitation lieth in us, and not in you, wherefore get you hence. I replied, Sir, ye have indicted and delivered me by this Indenture, whoſe Faith or Opinions I knew not, truſting that ye will grant me a Time to exa-

" mine them, leſt I ſhould puniſh the Catholicks. " Well, ſaid Mr. *Brown*, for that Cauſe ye ſhall " have Time betwixt this and *Wedneſday*. And I " ſay unto you, Mr. *Bailiffs*, if he do not receive " them at your Hands, on *Wedneſday*, ſet open your " Door, and let them go. Then I ſaid, my Lord, " and Maſters all, I promiſe to diſcharge the Town " and Country of theſe Hereticks within theſe ten " Days. The Lord *Darcy* anſwered, Commiſſary, " we do and muſt agree all in one. Wherefore do " ye receive them on or before *Wedneſday*. To " which I replied, My Lord, the laſt I carried, I was " going betwixt the Caſtle and St. *Catherine's* Chapel " two Hours and a Half in great Preſs and Danger. " Therefore this may be to deſire your Lordſhip, " to give in Commandment to Mr. *Sayer* my Bailiff " here preſent, to aid me through the Liberties, not " only with Men and Weapons, but that the " Town-clerk may be ready there with his Book to " write the Names of the moſt buſy Perſons, and this " upon three Hours Warning; all which both my " Lord and Mr. *Brown* commanded.

" THE thirty-firſt of *Auguſt*, *William Goodwin* of " *Muchbirch*, Huſbandman, this Bringer, and *Tho-* " *mas Alſey* of *Copford*, your Lordſhip's Apparitor of " your Conſiſtory in *Colcheſter*, covenanted with " me, that they ſhould hire two other Men at the " leaſt, whereof one ſhould be a Bowman, to come " to me the next Day about two of the Clock in the " Afternoon, ſo that I might recite this Bargain be- " fore Mr. *Archdeacon*, and pay the Money, that is, " forty-ſix Shillings and eight-pence. Wherefore " they ſhould then go forth with me unto *Colcheſter*, " and on *Wedneſday* before three of the Clock in the " Morning receive there at my Hand within the " Caſtle and *Mote-Hall*, fourteen Men and eight " Women, bound with Cords and Fetters, and drive, " carry or lead and feed with Meat and Drink, as " Hereticks ought to be found continually, unto

" ſuch

" ſuch Time that the ſaid *Goodwin* and *Alſey* ſhall " cauſe the ſaid two and twenty Perſons to be deli- " vered unto my Lord of *London*'s Officers, and " within the ſafe Keeping of my ſaid Lord, and " then to bring unto me again the ſaid Fetters, with " a perfect Token of or from my ſaid Lord, and then " this Covenant is void, or elſe, *&c.*

" MR. *Bendlows* ſaid unto me in my Lord of " *Oxenford*'s Chamber at the *King's Head*, after I " had ſaid Maſs before the Lords, that on the Mor- " row after *Holy Rood Day*, when we ſhall meet at " *Chelmsford* for the Diviſion of theſe Lands, I think " Mr. Archdeacon, you, and Mr. *Smith*, ſhall be " fain to ride with certain of the Jury to thoſe Porti- " ons and Manors in your Part of *Eſſex*, and in like " Caſe divide yourſelves, to tread and view the " Ground with the Queſt, or elſe I think they will " not labour the Matter, and ſo do you ſay unto " Mr. Archdeacon.

" *ALICE* the Wife of *William Walley* of *Col-* " *cheſter*, hath ſubmitted herſelf, abjured her errone- " ous Opinions, aſked Abſolution, promiſed to do " her ſolemn Penance in her Pariſh Church at St. " *Peter*'s on *Sunday* next, and to continue a Catho- " lick and a faithful Woman, as long as God ſhall " ſend her Life. And for theſe Covenants her Huſ- " band ſtandeth bound in five Pounds. Which " *Alice* is one of the nine Women of this your In- " denture, and ſhe is big with Child. Wherefore " ſhe remaineth at Home, and this done in the " Preſence of the Bailiffs, Aldermen and Town- " clerk. And becauſe Mr. *Brown* was certified " there was no Curate at *Lexdon*, he enquired who " was the former? The Anſwer was made, Sir " *Francis Jobſon*. Who is the Parſon? They of the " Queſtmen anſwered, Sir *Roger Gheſtlow*. When " was he with you? Not theſe fourteen Years. " How is your Cure ſerved? Now and then. Who " is the Patron? My Lord of *Arundel*. And

" within

" within ſhort Time after, Sir *Francis Jobſon* came " with great Courteſy unto my Lord *Darcy*'s Place. " And of all Gentlemen about us, I ſaw no more " come in.

" SIR *Robert Smith*, Prieſt, ſometime Canon of " *Bridlington*, now Curate of *Appledoore* in the Wild " of *Kent*, came to *Colcheſter* the twenty-eighth Day " of *Auguſt*, with his Wife big with Child, of late " divorced, taken on Suſpicion, examined by the " Lords, and Mr. *Brown* told me that they have re- " ceived Letters from the Council for the Attach- " ment of certain Perſons, and eſpecially of one " Prieſt, whoſe Name is *Pullen* (but his right Name " is *Smith*) doubting this Prieſt to be the ſaid *Pullen*, " although neither he nor his Wife would confeſs the " ſame.

" WHEREFORE he lieth ſtill in Priſon, but ſurely " this is not *Pullen*. If it pleaſe your Lordſhip to " have in Remembrance, that the Houſholder might " be compelled to bring every Man his own Wife to " her own Seat in the Church in Time of Divine " Service, it would profit much. And alſo there " be yet ſtanding Hoſpitals, and others of like " Foundation about *Colcheſter*, which I have not " known to appear at any Viſitation, as the Maſters " and Lazars of St. *Mary Magdalene* in *Colcheſter*, " the Proctor of St. *Catherine*'s Chapel in *Colcheſter*, " the Hoſpital or Bread-houſe of the Foundation of " the Lord *H. Harney* in *Laremarny*, the Hoſpital " and Beadman of *Little Horkſley*. Thus preſuming " on your Lordſhip's Goodneſs, I am more than " bold to trouble you with this worldly Buſineſs, be- " ſeeching Almighty God to ſend your honourable " Lordſhip a condign Reward.

From *Eaſtthorp* this preſent thirtieth Day of *Auguſt*."

" WE found a Letter concerning the Marriage " of Prieſts in the Hands of the aforeſaid Sir *Robert*

" *Smith*.

" *Smith.* Alſo I deſired Mr. *Brown*, the Doer of " all Things, to require the Audience to bring in " their unlawful Writings and Books; who aſked " me, If I had proclaimed the Proclamation? I " ſaid, Yea. Then he ſaid openly upon the Bench, " that they ſhould be proclaimed once every Quarter. " And then take the Conſtables and Officers, and " they alone take and puniſh the Offenders accord- " ingly.

By your poor Beadman,

JOHN KINGSTON, *Prieſt.*"

An Indenture made between the Lords and Juſtices within ſpecified, and Bonner's *Commiſſary, concerning the Delivery of the Priſoners above-named.*

THIS Indenture made the nineteenth of *Auguſt*, in the third and fourth Years of the Reign of our Sovereign Lord and Lady *Philip* and *Mary*, by the Grace of God, King and Queen of *England*, *Spain*, *France*, both *Cicilies*, *Jeruſalem*, and *Ireland*, Defenders of the Faith, Archdukes of *Auſtria*, Dukes of *Burgundy*, *Millain* and *Brabant*, Counties of *Haſburgh*, *Flanders* and *Tirol*, between the Right Honourable Lord *John de Vere*, Earl of *Oxford*, Lord High Chamberlain of *England*, *Thomas* Lord *Darcy* of *Chich*, *Henry Tirel*, Knight, *Anthony Brown* the King and Queen's Serjeant at Law, *William Bendelowes*, Serjeant at Law, *Edmund Tirel*, *Richard Weſton*, *Roger Appleton*, Eſquires, Juſtices of Oyer and Terminer, and of the Peace within the ſaid County of *Eſſex*, to be kept of the one Party; and *John Kingſton*, Clerk, Batchelor at Law, Commiſſary to the Biſhop of *London*, of the other Party, witneſſeth, that *Ro. Colman* of *Walton* in the County of *Eſſex*, Labourer; *Joan Winſeley* of *Horſeley Magna* in the ſaid County, Spinſter; *Stephen Glover*, of *Rayley*, in

in the County aforeſaid, Glover; *Richard Clerke* of *Much Holland* in the ſaid County, Mariner; *William Munt* of *Much Bentley* in the ſaid County, Huſbandman; *Thomas Winſeley* of *Much Horſeley* in the ſaid County, Sawyer; *Margaret Field* of *Ramſey* in the ſaid County, Spinſter; *Alice Munt* of *Much Bentley*, in the ſaid County, Spinſter; *Agnes Whitlock* of *Dovercourt* in the ſaid County, Spinſter; *Roſe Allin* of the ſame Town and County, Spinſter; *Richard Bongeor* of *Colcheſter* in the ſaid County, Currier; *Richard Atkin* of *Halſtead* in the ſaid County, Weaver; *Robert Barcock* of *Wiſton* in the County of *Suffolk*, Carpenter; *Richard George* of *Weſtbarhoult* in the County of *Eſſex*, Labourer; *Richard Jolley* of *Colcheſter* in the ſaid County, Mariner; *Thomas Feereſanne* of the ſame Town and County, Mercer; *Robert Debnam* late of *Dedham* in the ſaid County, Weaver; *Ciſely Warren* of *Cockſall* in the ſaid County, Spinſter, *Chriſtian Pepper*, Widow, of the ſame Town and County; *Allin Simpſon*, *Elen Euring*, *Alice* the Wife of *William Wallis* of *Colcheſter*, Spinſter; *William Bongeor* of *Colcheſter* in the ſaid County, Glaſier; being indicted of Hereſy, are delivered to the ſaid *John Kingſtone*, Clerk, Ordinary to the Biſhop of *London*, according to the Statute in that Caſe provided.

IN witneſs whereof to the one Part of this Indenture remaining with the ſaid Earl, Lord, and other the Juſtices, the ſaid Ordinary hath ſet to his Hand and Seal; and to the other Part remaining with the ſaid Ordinary, the ſaid Earl, Lord, and other the Juſtices have ſet to their ſeveral Hands and Seals, the Day and Years abovewritten.

Oxenford.	*William Bendelows.*
Thomas Darcy.	*Edmund Tyrel.*
Henry Tyrel.	*Richard Weſton.*
Anthony Brown.	*Roger Appleton.*

THE

THE twenty-two aforeſaid Priſoners thus ſent from *Colcheſter* to *London*, were brought at length to Biſhop *Bonner*, concerning whom Biſhop *Bonner* himſelf writeth to Cardinal *Poole*, in the following Manner.

A Letter of Biſhop Bonner *to Cardinal* Pool.

MAY it pleaſe your Grace, with my moſt humble Obedience, Reverence, and Duty, to underſtand, that going to *London* upon *Thurſday* laſt, and thinking to be troubled with Mr. *Germain*'s Matter only, and ſuch other common Matters as are accuſtomed, enough to weary a right ſtrong Body, I had the Day following to comfort my Stomach withal, Letters from *Colcheſter*, that either that Day, or the Day following, I ſhould have ſent thence twenty-two Hereticks, indicted before the Commiſſioners, and indeed ſo I had, and compelled to bear their Charges as I did of the others, a Sum of Money that I thought full evil beſtowed. And theſe Hereticks, notwithſtanding they had honeſt Catholick Keepers to conduct and bring them up to me, and in all the Way from *Colcheſter* to *Stratford-Bow* did go quietly and obediently, yet coming to *Stratford* they began to take Heart of Grace, and to do as pleaſed themſelves, for they began to have their Guard, which generally increaſed till they came to *Aldgate*, where they were lodged *Friday*-Night.

AND albeit I took Order that the ſaid Hereticks ſhould be with me very early on *Saturday* Morning, to the Intent they might quietly come and be examined by me; yet it was between Ten and Eleven of the Clock before they would come, and no Way would they take but through *Cheapſide*, ſo that they were brought to my Houſe with about a thouſand Perſons. Which Thing I took very ſtrange, and ſpake to Sir *John Greſham* then being with me, to tell the Mayor and the Sheriffs that this Thing was not well ſuffered in the City. Theſe naughty Here-

ticks all the Way they came through *Cheapſide*, both exhorted the People to their Part, and had much Comfort from the promiſcuous Multitude; and being entered into my Houſe, and talked withal, they ſhewed themſelves deſperate and very obſtinate; yet I uſed all the honeſt Means I could, both of myſelf and others, to have won them, cauſing divers learned Men to talk with them; and finding nothing in them but Pride and Wilfulneſs, I thought to have them all hither to *Fulham*, and here to give Sentence againſt them. Nevertheleſs, perceiving by my laſt Doing that your Grace was offended, I thought it my Duty before I any farther proceeded herein, to advertiſe firſt your Grace hereof, and know your good Pleaſure, which I beſeech your Grace I may do by this truſty Bearer. And thus moſt humbly I take my Leave of your good Grace, beſeeching Almighty God, always to preſerve the ſame. At *Fulham*, *Anno* 1556.

Your Grace's moſt bounden Beadſman and Servant,

EDMUND BONNER.

By this Letter of Biſhop *Bonner* to the Cardinal, is to be underſtood, what good Will was in this Biſhop to have the Blood of theſe Men, and to have paſſed with Sentence of Condemnation againſt them, had not the Cardinal ſomewhat, (as it ſeemed,) ſtaid his fervent Steadineſs. Concerning which Cardinal, although it cannot be denied by his Acts and Writings, but that he was a profeſſed Enemy, and no otherwiſe to be reputed but for a Papiſt; yet again it is to be ſuppoſed, that he was none of the bloody and cruel Sort of Papiſts, as may appear not only by ſtaying the Rage of this Biſhop, but alſo by the ſollicitous Writing, and long Letters written to *Cranmer*, alſo by the Complaints of certain Papiſts accuſing him to the Pope, to be a Bearer with the Hereticks, and

and had by the Pope's Letters ſent to him upon the ſame, calling him up to *Rome*, and ſetting Friar *Peto* in his Place, had not Queen *Mary* by ſpecial Intreaty, kept him out of the Pope's Danger. All which Letters were in thoſe Days to be ſhewn; and beſides alſo, that it is thought of him that towards his latter End a little before his coming from *Rome* to *England*, he began ſomewhat to favour the Doctrine of *Luther*, and was no leſs ſuſpected at *Rome*: Yea, and furthermore, did there at *Rome* convert a certain learned *Spaniard* from Papiſm to *Luther*'s Side; notwithſtanding the Pomp and Glory of the World afterward carried him away to play the Papiſt thus as he did. But of this Cardinal enough.

To return now to this godly Company again, firſt how they were brought upon in Bands to *London*, ye have heard; alſo how *Bonner* was about to have read the Sentence of Death upon them, and how he was ſtaid by the Cardinal, ye underſtand. As touching their Confeſſion, which they articled up in Writing, it were too tedious to relate the whole at length. Briefly touching the Article of the Lord's Supper, for which they were chiefly troubled, thus they wrote, as here followeth.

The Supper of the LORD.

WHERAS Chriſt at his laſt Supper, took Bread, and when he had given Thanks he brake it, and gave it to his Diſciples, and ſaid, *Take, eat, this is my Body*. And likewiſe took the Cup and thanked, *&c.* We do underſtand it to be a figurative Speech, as the moſt Manner of his Language was in Parables and dark Sentences, that they which were carnally minded ſhould ſee with their Eyes and not perceive, and hear with their Ears, and not underſtand; ſignifying this, that as he did break the Bread among them, being but one Loaf, and

they all were Partakers thereof, ſo we through his Body, in that it was broken and offered upon the Croſs for us, are all Partakers thereof, and his Blood cleanſeth us from our Sins, and hath pacified God's Wrath towards us, and made the Atonement between God and us, if we walk henceforth in the Light, even as he is the true Light.

AND in that he ſaid further, *Do this in Remembrance of me*; it is a Memorial and Token of the Suffering and Death of Jeſus Chriſt: and he commanded it for this Cauſe, that the Congregation of Chriſt ſhould come together to ſhew his Death, and to thank and laud him for his Benefits, and magnify his holy Name, and ſo to break Bread, and drink the Wine in Remembrance that Chriſt had given his Body, and ſhed his Blood for us.

THUS you may well perceive, though Chriſt called the Bread his Body, and the Wine his Blood, yet it followeth not, that the Subſtance of his Body ſhould be in the Bread and Wine, as divers Places in Scripture are ſpoken by the Apoſtles in like Phraſe of Speech, as in *John* xv. *I am the true Vine*. Alſo in *John* x. *I am the Door*. And as it is written in the ninth Chapter to the *Hebrews*, and in *Exodus* xxiv. how *Moſes* took the Blood of the Calves, and ſprinkled both the Book and all the People, ſaying, *This is the Blood of the Covenant or Teſtament*. And alſo in the fifth Chapter of *Ezekiel*, how the Lord ſaid unto him concerning the third Part of his Hair, ſaying, This is *Jeruſalem*, &c.

THUS we ſee the Scriptures how they are ſpoken in Figures, and ought to be ſpiritually examined, and not as they would have us to ſay, that the bodily Preſence of Chriſt is in the Bread, which is a blaſphemous Underſtanding of the godly Word, and is contrary to all holy Scriptures. Alſo, we do ſee that great Idolatry is ſprung out of the Underſtanding of the Words of Chriſt, *This is my Body*, and yet daily ſpringeth to the great Diſhonour of God; ſo that Men

worſhip

worship a Piece of Bread for God, yea, and hold that to be their Maker.

AFTER this Confession of their Faith and Doctrine being written and exhibited, they also devised a Letter withal, in Manner of a short Supplication, or rather an Admonition to the Judges and Commissioners, requiring that Justice and Judgment, after the Rule of God's Word, might be administred unto them. The Copy of which their Letter I thought here also to shew unto the Reader in Form as followeth.

A Supplication of the Prisoners to the Judges.

TO the Right Honourable Audience, before whom our simple Writings, and the Confession of our Faith shall come to be heard or seen, we poor Prisoners being fast in Bonds upon the Trial of our Faith which we offer to be tried by the Scriptures, pray most heartily, that forasmuch as God hath given you Power and Strength over us as concerning our Bodies, under whom we submit ourselves, as obedient Subjects in all Things due, yet being Officers and Rulers of the People, may execute true Judgment which we offer to be tried by the Scriptures, pray most heartily, that forasmuch as God hath given you Power and Strength over us as concerning our Bodies under whom we submit ourselves, as obedient Subjects in all Things due, ye being Officers and Rulers of the People, may execute true Judgment, keep the Laws of Righteousness, govern the People according to the Poor and Helpless in Truth, and defend their Cause.

GOD for his Son Jesus Christ's Sake, give you the Wisdom and Understanding of *Solomon*, *David*, *Hezekiah*, *Moses*, with divers other most virtuous Rules, by whose Wisdom and most godly Understanding, the People were justly ruled and governed in the Fear of God, all Wickedness was by them overthrown and beaten down, and all Godliness and Virtue did flourish

flouriſh and ſpring. O God which art the moſt higheſt, the Creator and Maker of all Things, and of all Men both great and ſmall, and careſt for all alike, who doſt try all Mens Works and Imaginations, before whoſe Judgment-Seat ſhall come both High and Low, Rich and Poor; we moſt humbly beſeech thee to put into our Rulers Hearts the pure Love and Fear of thy Name, that even as they themſelves would be judged, and as they ſhall make anſwer before thee, ſo they may hear our Cauſes, judge with Mercy, and read over theſe our Requeſts and Confeſſions of our Faith, with Deliberation and a godly Judgment.

AND if any Thing here ſeemerh to your honourable Audience to be erroneous or diſagreeing to the Scripture, if it ſhall pleaſe your Lordſhips to hear us patiently, which do offer ourſelves to the Scriptures, thereby to make Anſwer, and to be tried, in ſo doing we poor Subjects being in much Captivity and Bondage, are moſt bound to pray for your noble Eſtate and long Preſervation.

THE Requeſt of theſe Men being ſo juſt, and their Doctrine ſo ſound, yet all this could not prevail with the Biſhop, and other Judges, but that Sentence ſhould have proceeded againſt them immediately, had not the Goodneſs of the Lord better provided for his Servants, than the Biſhop had intended. For as they were now under the Edge of the Ax, ready to be condemned by Sentence, it was thought otherwiſe by the Cardinal, and ſome other wiſer Heads; fearing belike, leſt by the Death of ſo many together, ſome Diſturbance might ariſe among the People; and ſo it was decreed among themſelves, that they ſhould rather make ſome Submiſſion or Confeſſion, ſuch as they would themſelves, and ſo be ſent home again, as they were indeed; howbeit divers of them were apprehended and put to Death. But in the mean Space as touching their Submiſſion which they made, this it was as in Form here followeth:

The

The Submiſſion or Confeſſion of the aforeſaid Priſoners.

BECAUSE our Saviour Chriſt at his laſt Supper took Bread, and when he had given Thanks, he brake it; and gave it unto his Diſciples, and ſaid, *Take, eat, this is my Body which is given for you, this do in Remembrance of me.* Therefore according to the Words of our Saviour Jeſus Chriſt we do believe in the Sacrament to be Chriſt's Body. And likewiſe he took the Cup, gave Thanks, and gave it to his Diſciples, and ſaid, *This is my Blood of the New Teſtament which is ſhed for many.*

THEREFORE likewiſe we do believe that it is the Blood of Chriſt, according as Chriſt's Church doth adminiſter the ſame. Unto which Catholick Church of Chriſt we do in like as in all other Matters ſubmit ourſelves, promiſing therein to live as it becometh good Chriſtian Men, and here in this Realm to uſe ourſelves as it becometh faithful Subjects unto our moſt gracious King and Queen, and to all other Superiors both ſpiritual and temporal according to our bounden Duties.

The Names of thoſe who ſubſcribed to this Submiſſion were theſe,

John Atkyn,
Alin Sympſon,
Richard George,
Thomas Firefanne,
William Munt,
Richard Joly,
Richard Gratwicke,
Thomas Winſſey,
Richard Rothe,
Richard Clark,
Stephen Glover,
Robert Colman,
Thomas Merſe,
William Bongeor,
Robert Bercock,
Margaret Hide,
Elyn Euring,
Chriſtian Pepper,
Margaret Field,
Alice Munt,
Joan Winſley,
Cicely Warren,
Roſe Alin,
Ann Whitlocke,
George Barker,
John Saxby,
Thomas Locker,
Alice Locker.

The

The LIVES *of* THOMAS LOSEBY, HENRY RAMSEY, THOMAS THYRTELL, MARGARET HYDE, *and* AGNES STANLEY; *who was burned in* Smithfield, London.

THESE Perſons being accuſed by their Neighbours to the Lord *Rich*, and other Juſtices of the Peace in the County of *Eſſex*, for not coming to their Pariſh-Churches, were apprehended by their Order; and, after Examination, were ſent to the Biſhop of *London*, and by his Command were examined by Dr. *Darkyſhire*, his Chancellor, upon the uſual Articles propounded to Perſons that were ſuſpected of Hereſy in the Dioceſs of *London*: This was done *January* the 25th, 1557.

AFTER their Examination, and their Anſwers, which were ſuch as others uſually made in the like Caſe, they were by the ſaid Chancellor diſmiſſed, and ſent to Priſon.

BUT upon the 6th of *March* following, the Biſhop ſent for them before himſelf, and objected the following Articles unto them.

1. *That thou haſt thought, believed, and ſpoken, within ſome Part of the City and Dioceſs of* London, *that the Faith, Religion, and Eccleſiaſtical Service here obſerved and kept, as it is in the Realm of* England, *is not a true and laudable Faith, Religion, and Service; eſpecially concerning the Maſs and the Seven Sacraments, nor is agreeable to God's Word and Teſtament: And that thou canſt not find in thine Heart, without Murmuring, Grudging, or Scruple, to receive and uſe it, and to conform thyſelf unto it, as other Subjects of this Realm cuſtomarily have done, and do.*

2. Item.

2. Item, *Thou haſt thought*, &c. *that the* Engliſh *Service, ſet forth in the Time of King* Edward VI. *here in this Realm of* England, *was and is Good, Godly, and Catholick in all Points; and that it alone ought, here in this Realm, to be received, uſed, and practiſed; and none other.*

3. Item, *Thou haſt thought*, &c. *that thou art not bound to come to thy Pariſh-Church, and there to be preſent and hear Mattins, Maſs, Even-ſong, and other Divine Service ſung or ſaid there.*

4. Item, *Thou haſt thought*, &c. *that thou art not bound to come to Proceſſion to the Church upon Days and Times appointed, and to go in the ſame, with others of the Pariſh, ſinging or ſaying then the accuſtomed Prayers uſed in the Church, nor to bear a Taper, or Candle, on* Candlemas *Day, nor take Aſhes on* Aſh-Wedneſday, *nor bear Palms on* Palm-Sunday, *nor to creep to the Croſs upon Days accuſtomed, nor to receive and kiſs the Pix at Maſs Time, nor to receive Holy Water and Holy Bread, or to accept or allow the Ceremonies and Uſages of the Church, after the Manner and Faſhion as they are now uſed in this Realm.*

5. Item, *Thou haſt thought, believed and ſpoken, that thou art not bound, at any Time, to confeſs thy Sins to any Prieſt, and to receive Abſolution at his Hands, as God's Miniſter; nor to receive, at any Time, the Bleſſed Sacrament of the Altar, eſpecially as it is uſed in the Church of* England.

6. Item, *Thou haſt thought*, &c. *that in Matters of Religion and Faith thou muſt follow and believe thy own Conſcience only, and not give Credit to the Determination and common Order of the Catholick Church and See of* Rome, *nor to any Member thereof.*

7. Item, *Thou haſt thought*, &c. *that all Things do chance of an abſolute and preciſe meer Neceſſity, ſo that whether a Man do well or evil, he could not chooſe but do ſo; and therefore no Man hath any free Will at all.*

8. Item, *Thou haſt thought*, &c. *that the Faſhion and Manner of Chriſtning of Infants is not agreeable to God's Word, and that none can be effectually baptized, and therefore ſaved, except he have Years of Diſcretion to believe himſelf, and ſo willingly accept or refuſe Baptiſm at his Pleaſure.*

9. Item, *Thou haſt thought*, &c. *that Prayers to Saints, or Prayers for the Dead, are not available, nor allowable by God's Word, or profitable in any wiſe; and that the Souls departed do ſtrait-way go to Heaven or Hell, or elſe do ſleep till the Day of Doom: So that there is no Place of Purgation at all.*

10. Item, *Thou haſt thought*, &c. *that all thoſe who, in the Time of King* Henry *the* VIIIth, *or in the Time of Queen* Mary, *our preſent Queen of* England, *have been burned as Hereticks, were no Hereticks at all; but faithful and good Chriſtian People: Eſpecially*, Barns, Garret, Jerome, Frith, Rogers, Hooper, Cardmaker, Latimer, Taylor, Bradford, Cranmer, Ridley, *and ſuch like: And that thou didſt and doſt allow, like, and approve all their Opinions, and doſt miſlike their Condemnations and Burnings.*

11. Item, *Thou haſt thought*, &c. *that Faſting and Prayers uſed in the Church of* England, *and the appointing of Days, for faſting and abſtaining from Fleſh upon faſting Days, eſpecially in the Time of* Lent, *is not laudable nor allowable by God's Word, but is Hypocriſy and Fooliſhneſs; and that Men ought to have Liberty to eat at all Times all Kind of Meats.*

12. Item, *Thou haſt thought*, &c. *that the Sacrament of the Altar is an Idol, and to reſerve and keep it, or honour it, is plain Idolatry and Superſtition; and likewiſe of the Maſs and Elevation of the Sacrament.*

13. Item, *Thou haſt thought, believed and ſpoken, that thou or any one elſe, convened before an Eccleſiaſtical Judge concerning Matters of Belief and Faith, art not, nor is bound to make Anſwer at all, eſpecially under an Oath upon a Book.*

THEIR

THEIR Anſwers to the Articles aforeſaid, were as follows.

THAT as touching the firſt, ſecond, third, fourth, fifth, ninth, tenth, and twelfth Articles, they generally granted unto, ſaying that they denied the Souls departed to ſleep till the Day of Judgment, as is mentioned in the ninth Article.

As concerning the ſixth Article objected to them, they thought themſelves bound to believe the true Catholick Church, ſo far forth as the ſame doth inſtruct them according to God's Holy Word; but not to follow the Determinations of the erroneous Babylonical Church of *Rome*.

As for the ſeventh, eighth, and thirteenth Articles, they utterly denied that ever they were of any ſuch abſurd Opinions as are contained therein: But they granted that Man of himſelf, without the Help and Aſſiſtance of God's Spirit, hath no Power to do any good Thing acceptable in God's Sight.

To the eleventh Article they anſwered, and ſaid, that true Faſting and Prayer, uſed according to God's Word, are allowable and available in his Sight, and that by the ſame Word, every faithful Man may eat all Meats at all Times, with Thankſgiving to God for the ſame.

AFTER theſe their Anſwers they were diſmiſſed, and ſent to their Priſon.

AND upon the firſt Day of *April* they were again convened before the Biſhop, at his Palace in *London*, where little was done but to aſk them whether they would ſtand to their late Anſwers made to the Articles that were objected to them, or whether they would recant. But they ſtood to their Anſwers, and refuſed to recant, and ſo were again diſmiſſed.

UPON the 3d Day of the ſaid Month of *April*, in the Forenoon, the Biſhop cauſed them to be all brought into the publick Conſiſtory-Court at St. *Paul*'s; and then he demanded of every one particularly what they could ſay, why he ſhould not pro-

nounce the Sentence of Condemnation againſt them.

THE firſt whom the Biſhop queſtioned in this Manner was *Thomas Loſeby*, who anſwered the Biſhop of *London* after this Manner.

GOD give me Grace to ſtand againſt you and your Sentence, and againſt all your Law, which is a devouring Law, for it devours the Flock of Chriſt. And I perceive there is no Way with me but Death, except I would conſent to your devouring Law, and believe in that Idol the Maſs.

THE next that returned Anſwer to the Biſhop was *Thomas Thyrtell*, who ſaid, My Lord, I ſay if you make me an Heretick, you make Chriſt and all the twelve Apoſtles Hereticks; for I am in the ſame Faith and right Belief with them: And I will ſtand in it, for I know full well I ſhall have eternal Life therefore.

THEN the Biſhop aſked *Henry Ramſey* if he would recant, who ſaid, My Lord, Would you have me go from the Truth that I am in? I ſay that my Opinions are the very Truth, which I will ſtand to and not go from: And I ſay farther, that there be two Churches on Earth, and we are of the true Church, and ye are not.

THEN *Margaret Hyde* was queſtioned, and ſhe ſaid, My Lord, you have no Cauſe to give Sentence againſt me, for I am in the true Faith and Opinion, and will never forſake it; and I do wiſh that I were ſtronger in it than I am.

THE laſt that anſwered was *Agnes Stanley*, who ſaid, I had rather that every Hair of my Head were burned, though they were never ſo much worth, than I ſhould forſake my Faith and Opinion, which is the true Faith.

THEN the Time being ſpent, the Court broke up, and the Priſoners were ordered to appear there again in the Afternoon, which they accordingly did. And when the Biſhop came into the Court, he firſt called for

for *Thomas Loſeby*, and then commanded his Articles and Anſwers to be read, which was done; and in the Reading thereof, when Mention was made of the Sacrament of the Altar, the Biſhop and his Court put off their Caps, whereat *Loſeby* ſaid, my Lord, ſeeing you put off your Cap I will put on mine, and ſo he did.

THEN the Biſhop uſed many Perſwaſions to try if he would recant and revoke his Opinions; but *Loſeby* ſaid, My Lord, I truſt I have the Spirit of Truth, which you deteſt and abhor; for the Wiſdom of God is Fooliſhneſs unto you.

WHEREUPON the Biſhop read the Sentence of Excommunication againſt him, and delivered him to the Cuſtody of the Sheriff, in Order to Execution.

THEN the Biſhop called for *Margaret Hyde*, and uſed divers Exhortations with her, to try if ſhe would change her Mind: But ſhe anſwered, I will not depart from what I have ſaid until I am burned: My Lord (ſays ſhe) I would fain ſee you inſtruct me with ſome Part of God's Word and not talk to me of Holy Bread and Holy Water, for it is no Part of Scripture. But the Biſhop finding her reſolute in her Opinion read the Sentence againſt her, alſo, and delivered her to the ſecular Power.

THEN *Agnes Stanley* was called, and the Biſhop exhorted her likewiſe to recant and return to the Church of *Rome*. But ſhe continued ſtedfaſt in her Faith, and ſaid to the Biſhop, My Lord, whereas you ſay I am a Heretick, I am none, neither yet will I believe you, nor will any Man that is wiſe believe as you do. And as for thoſe whom ye ſay were burnt for Hereſy, I believe them to be true Martyrs before God. Therefore I will not go from mine own Opinion and Faith as I live. Then ſhe received Sentence, and was committed to the Sheriff.

THEN the Biſhop turned himſelf to *Thomas Thyrtell*, and aſked him what he had to ſay; who anſwered, My Lord, I will not hold with thoſe idolatrous Opinions

Opinions as you do; for I ſay the Maſs is Idolatry; and will ſtick to my Faith and Belief ſo long as Breath is in my Body.

THEN Sentence was given againſt him, and he delivered to the Sheriff.

LASTLY, The Biſhop called *Henry Ramſey*, and aſked him whether he would ſtand to his Anſwers, as the reſt had done, or whether he would recant and become a true Member of their Church? Whereunto he anſwered, I will not go from my Religion and Belief ſo long as I live: And, my Lord, (ſays he) your Doctrine is naught, for it is not agreeable to God's Word.

THEN the Biſhop gave Sentence againſt him alſo, and, according to the accuſtomed Manner, delivered him to the Sheriff, who ſent them all to Priſon, where they continued until the 12th of *April*, 1557, and then they were all brought into *Smithfield*, and being faſtened to two Stakes, they were all five conſumed to Aſhes in one Fire, where they conſtantly and chearfully ended their temporal Lives for the Teſtimony of the Truth, in Hopes of eternal Life in the World to come.

The LIVES *of* WILLIAM MORANT, STEPHEN GRATWICK, *and one* KING; *who was burnt in St.* George's *Fields in* Southwark, *by* London, *in the County of* Surry *and Dioceſs of* Wincheſter, *in* May 1557.

AS to *Morant* and *King* there is no Account of their Examinations and Condemnations, farther than that they were burnt together in one Fire with *Stephen Gratwick* above-mentioned.

Now this *Stephen Gratwick*, after long Impriſonment in the *Marſhalſea* for his Faith, in Oppoſition to the

the Romiſh Religion, was brought before Dr. *White* Biſhop of *Wincheſter*, in St. *George*'s Church in *Southwark*, *May* the 25th, 1557; where the Biſhop ſaid unto him, *Stephen Gratwick*, how ſtands the Matter with thee now? Art thou contented to revoke thine Hereſies, the which thou haſt maintained and defended here within my Dioceſs, and oftentimes before me? And alſo upon *Sunday* laſt ye ſtood up in the Face of the whole Church, maintaining your Hereſies. So that you have offended within the Liberty of my Dioceſs; and now, I being your Ordinary, you muſt anſwer to me directly, whether you will revoke them or not, the which I have here in Writing; and if ſo be you will not revoke them, then I will excommunicate you; and therefore note well what you do; for now I read here the Articles againſt you.

AND when he had done reading them, he bid *Gratwick* anſwer to them.

THEN *Gratwick* replied, My Lord, theſe Articles which you have here objected againſt me are not mine but of your own making; for I never had any of my Examination written at any Time: And therefore theſe Articles are Objections which you lay againſt me as a Snare to get my Blood. Wherefore I deſire your lawful Favour to allow my lawful Appeal unto my Ordinary, for I have nothing to do with you.

AND whereas you ſay I have offended in your Dioceſs, it is not ſo; for I went not about to preach or teach in your Dioceſs. But I was apprehended by my own Biſhop, and was ſent Priſoner into your Dioceſs by the Conſent of the Counſel and my own Ordinary; and therefore ſince I am not of your Dioceſs, you have no Reaſon to hinder my lawful Appeal.

THEN came the Biſhop of *Rocheſter* and the Archdeacon of *Canterbury*.

THEN ſaid the Biſhop of *Wincheſter*, I am glad of your coming, for I have one before me that has appealed to you, as his Ordinary.

THEN

THEN the Archdeacon of *Canterbury* anſwered, I know this Man very well, he hath been divers Times before me.

THEN ſaid *Gratwick*, My Lord, I am not of his Dioceſs by five Miles, for the Dioceſs reacheth on that Side but to the Clifts of *Lewes*, and I dwelt at *Brighthemſted*, five Miles beyond, in the Dioceſs of *Chicheſter*; ſo that I am not of his Dioceſs.

THEN they conſulted together to bring in one to perſonate the Biſhop of *Chicheſter*; which they did, and when he came they roſe up, and ſaid, you are heartily welcome, and required him to ſit down.

AND the Biſhop of *Wincheſter* ſaid to *Gratwick*, See here is your Ordinary, what have you to ſay to him?

GRATWICK anſwered, I have nothing to ſay to him, if he have nothing to ſay to me. I pray you let me depart.

THEN ſaid the Counterfeit Ordinary, Here ye ſtand before my Lords and me in Tryal of your Faith, and if you bring the Truth we ſhall be forced to yield to you, as it is to be proved by the Word of God and your Doctrine is to be heard and placed for a Truth.

THEN replied *Gratwick*, I will return your own Argument upon you. For Chriſt came before the High Prieſts, Scribes and Phariſees, bringing the Truth with him, being the very Truth himſelf, which Truth cannot lie: yet both he and his Truth was condemned, and took no Place with them.

THE Apoſtles likewiſe, and all the Martyrs that died ſince Chriſt, did the ſame: So I turn your own Argument upon you; anſwer it if you can.

THEN the Counterfeit Ordinary, being ſomewhat moved, ſaid to the Biſhop of *Wincheſter*, object ſome Articles againſt him, for he is obſtinate, and would fain get out of our Hands; hold him to

ſome

ſome Particular. So that other Anſwers was laid aſide.

THEN the Biſhop began to read the Objections which he had formally made againſt *Gratwick*, and bid him anſwer to them.

BUT *Gratwick* ſaid, No, except ye ſet aſide the Law; for I ſee you are deſirous of my Blood.

THEN ſaid the Biſhop of *Wincheſter*, You ſee he will not anſwer.

THEN ſpake the Counterfeit Ordinary, aſk him what he ſaith to the Sacrament of the Altar. And then the Biſhop aſked him.

AND *Gratwick* ſaid, My Lord, I do believe that in the Sacrament of the Lord's Supper, truly miniſtered in both Kinds, according to the Inſtitution of Chriſt, unto the Worthy Receiver, he eateth myſtically, by Faith, the Body and Blood of Chriſt. Then *Gratwick* aſked the Counterfeit Biſhop, if that were not the Truth? And he ſaid, Yes. Then ſaid *Gratwick*, Bear witneſs of the Truth.

BUT the Biſhop of *Wincheſter*, who was a ſubtile Man, ſaid, My Lord, I ſee you mind not how he creepeth away with his Hereſies and covereth them privily.

NOTE how he here ſeperateth the Sacrament of the Altar from the Supper of the Lord, meaning it not to be the true Sacrament; and alſo how he condemneth our Miniſtration in one Kind, and alloweth not the unworthy Receiver to eat and drink the Body and Blood of Chriſt; which be ſore Matters if truly weighed, being covered very criftily with his ſubtile Shifts of Sophiſtry; but he ſhall anſwer directly before he depart.

THERE was a great deal more ſaid about Sacrament; and then the Counterfeit Ordinary bid the Articles to be read again; but *Gratwick* would give no Anſwer to them. Then they threatned to read the Sentence of Excommunication againſt him. Then ſaid *Gratwick*, ſince you will needs have my Blood,

let me ſay a little more for myſelf. Upon *Sunday* laſt, I was before you, you preached this from St. *James: If any Man think himſelf a religious Man, and in the mean Time ſeduce his Tongue or his Heart, the ſame Man's Religion is vain Religion*; And ſo, my Lord, you ſtanding there in the Pulpit, ſeduced your Tongue to ſlander us poor Priſoners, then preſent in Irons; accuſing us to be *Arians*, *Herodians*, *Anabaptiſts*, *Sacramentaries*, and *Pelagians*. And when we ſtood up to purge ourſelves thereof, you ſaid you would cut out our Tongues, and cauſe us to be pulled out of the Church by Violence. But there you gave yourſelf a ſhrewd Blow, for your Tongue, in the mean Time, ſlandered your Neighbours: For I, my Lord, will give my Life againſt all theſe Hereſies wherewith you charged us; even as I will give my Life againſt that wherein I now ſtand before you.

THEN the Biſhop of *Wincheſter*, being angry, ſaid, Wilt thou grant no more than this Word? That which I have ſaid, I have ſaid: I will gather Matter from hence to condemn thee; for this is a Confirmation of all which thou haſt heretofore ſaid.

THEN ſaid *Gratwick*, if you can prove that if ever any of mine Examinations were written, it were enough: but you have nothing againſt me but Objections of your own making.

THEN the Biſhop ſaid, Have at thee now; if thou wilt not yield, I will pronounce Sentence againſt thee. Then the Biſhop began to read the Sentence.

BUT *Gratwick* ſaid, Stay, my Lord; for you have neither temporal nor ſpiritual Law againſt me, in any juſt Cauſe.

THEN a Gentleman ſaid, take Heed what you do, my Lord, for he ſays you have no Title or Cauſe to condemn him.

THEN the Biſhop aſked *Gratwick*, If he would recant? *Gratwick* ſaid, Whereof ſhall I recant?

THE

THE Biſhop ſaid, Are you there? Then I know what I have to do; and ſo he went forward in reading the Sentence.

THEN the Chaplains cried out, My Lord, *Stop, ſtop, for he will recant.*

AND the Biſhop aſked him again, If he would recant?

BUT *Gratwick* anſwered, My Lord, my Faith is grounded more ſtedfaſtly, than to change in a Moment. It is no Proceſs of Time can alter me, unleſs my Faith were like the Waves of the Sea. Then the Biſhop read on, and finiſhed the Sentence, and deliyered him to the ſecular Power, and he was ſent to the *Marſhalſea.*

AND about the laſt of *May*, he and his Companions, *Morant* and *King*, were all burnt together in St. *George*'s *Fields*, *An. Dom.* 1557.

The LIVES *of five Women and two Men*, JOAN BRADBRING *of* Staplehurſt, WALTER APPLEBY *of* Maidſtone, PETRONELLA *his Wife*; EDMUND ALLEN *of* Fryterden, KATHERINE *his Wife*; JOAN MANNINGS *of* Maidſtone, *a Wife*; ELIZABETH, *a blind Maiden, who were burnt at* Maidſtone *in the County of* Kent *and Dioceſs of* Rocheſter.

EDMUND *ALLEN*, a Miller, and his Wife *Katherine*, were brought before Sir *John Baker*, Juſtice of the Peace, being accuſed for reading the Scriptures to the People; whereupon they were both committed to Priſon, but after a While they were releaſed, and went both of them over to *Calais* in *France*, where they continued for ſome Time: but finding no Satisfaction there, they returned back into *England*, and came to their own Houſe at *Fryterden* in *Kent*.

Now *John Taylor*, Prieſt of the ſaid Pariſh, being informed that *Allen* and his Wife were returned, cauſed them both to be apprehended, and brought before Sir *John Baker*, who committed them again to Priſon, and cauſed their Houſe to be ſearched, and took from thence fourteen Pounds in Money, with divers *Engliſh* Pſalters and Teſtaments, and other Books and Writings.

EDMUND ALLEN was charged with gathering Conventicles, for calling the Maſs an Idol, and refuſing to worſhip the Hoſt; and ſaying the Sacrament was Bread after Conſecration, and not the real Body of Chriſt, which could not be in two Places at once.

FOR theſe, and ſuch like Opinions, both *Edmund Allen* and his Wife, and the other five Perſons before named, were condemned, though nothing farther is recorded concerning them, but that they were all ſeven burned together the 18th of *June*, in the Town of *Maidſtone* in *Kent*, in the Year 1557.

The LIVES *of* JOHN FISHCOCK, NICHOLAS WHITE, NICHOLAS PARDUE, BARBARA FINALL, *Widow*; *the Widow* BRADBREGES, *Mrs.* WILSON, *and* ALICE BENDEN, *who were burnt at the City of* Canterbury.

ALICE BENDEN was the Wife of one *Edward Benden*, of the Pariſh of *Staplehurſt* in the County of *Kent*, and was brought before Mr. *Roberts* of *Cranbrok* in the ſaid Country, *Octob.* the 14th, 1556.

AND he demanded, why ſhe would not go to Church? She anſwered, that ſhe could not do ſo with a good and clear Conſcience, becauſe there was much Idolatry

Idolatry committed there againſt the Glory of God.

FOR which Anſwer ſhe was reviled by the ſaid *Roberts*, and ſent to Priſon to *Canterbury*.

ABOUT the 16th of *October*, her Huſband got the Chief of the Pariſh to write to Dr. *Thornton*, the Suffragan of *Dover*, to ſend home his Wife.

WHEREUPON the Biſhop of *Dover* called for the ſaid *Alice Benden*, and aſked her if ſhe would go Home, and go to Church.

SHE anſwered, If I would have done ſo, I needed not have come hither.

THEN the Biſhop ſaid again to her, Wilt thou go Home, and be ſhriven or confeſſed by the Pariſh-Prieſt? ſhe ſaid, ſhe would not.

WELL, ſays the Biſhop, go thy Ways Home, and go to Church when thou wilt. To which ſhe made no Anſwer. But a Prieſt that ſtood by, ſaid, She ſaith ſhe will, my Lord.

AND ſhe was preſently diſmiſſed, and came Home accordingly.

ON *Saturday* following, her Huſband aſked her to go to Church, which ſhe refuſed.

UPON *Sunday* Fortnight after, as her Huſband was going to Church by himſelf, he met with ſome of his Neighbours, with whom he had ſuch Diſcourſe about his Wife, which cauſed her to be ſent for by Sir *John Gifford*, who ſent her again to Priſon, to the Caſtle of *Canterbury*.

UPON the 22d of *January* following, her Huſband went again to the Biſhop of *Dover*, and deſired him to deliver his Wife out of Priſon.

THE Biſhop told him ſhe was ſuch an obſtinate Heretick, that ſhe would not be reformed, and therefore he ſaid he could not deliver her.

HER Huſband ſaid, My Lord, ſhe hath a Brother one *Roger Hall*, that reſorteth to her; if your Lordſhip could keep him from her ſhe would turn:

For

For he comforts her and gives her Money, and perſwades her not to return or relent.

WHEREUPON ſhe was removed to another Priſon, and Charge given, that if her Brother came to her, he ſhould be apprehended. Here ſhe continued for ſome time, without her Brother's Knowledge, though he ſought diligently to find her, with the Peril of his Life.

AFTER five Weeks Time, her Brother found her out accidentally, by hearing her Voice as he paſſed by the Priſon Window, where ſhe was repeating a Pſalm, and bemoaning herſelf; but he durſt not go to her, but found a Way early in the Morning, (at which Time her Keeper uſed to be abſent about his Buſineſs) to put ſome Money into a Cake of Bread, and reach it to her in at the Window with a long Stick. In this vile Priſon this *Alice Benden* continued nine Weeks, without ſeeing any one but her Keeper, and ſhe lay in her Cloaths all that Time without ſhifting, and upon the Ground, a little Straw, and had but three Farthings a Day in Bread allowed for her Subſiſtence; and ſhe drank Water; nor could ſhe procure any more Proviſion for her Money.

AND by this hard Uſage ſhe became a ſad Spectacle, and was alſo very lame, ſo that ſhe could not move herſelf without great Pain and Trouble.

UPON the 26th of *March*, 1557, the Biſhop called her before him, and aſked her whether ſhe would now go Home and go to Church, promiſing her great Favour if ſhe would be reformed, and do as they did.

To whom this poor *Alice Benden* anſwered, I am verily perſwaded by that great Severity which you have uſed to me, that ye are not of God, neither can your Doings be godly; and I ſee (ſaid ſhe) that you ſeek my utter Deſtruction. And then ſhe ſhewed them how miſerable and lame ſhe was grown, by lying ſo long on the cold Ground in that filthy Priſon, where ſhe lacked ſufficient Food.

THEN

THEN the Biſhop cauſed her to be removed from thence to the Priſon at the Weſt Gate in *Canterbury*, where ſhe had better Uſage, and there ſhe continued till the latter End of *April* following; and then both ſhe and the reſt of the Priſoners before named, *viz. John Fiſhcock*, *Nicholas White*, *Nicholas Perdue*, Widow *Bradbreges*, and Mrs. *Wilſon*, were brought before the Biſhop of *Dover*, and the Archdeacon, and they perſiſted in their Opinions, which the Biſhop, *&c.* called Hereſy; but their particular Examinations and Proceſs are not recorded; but, however, they then received the Sentence of Excommunication, and were delivered to the Sheriffs, and ſent back to Priſon, where they continued 'till the 19th Day of *June*, 1557. And then they were all Seven brought to the Place of Execution. When they came thither, *Alice Benden*, gave her Handkerchief to one *John Banks*, to keep in Memory of her.

THEN ſhe took off a white Lace which ſhe wore about her Middle, and gave it to her Keeper, deſiring him to give the ſame to her Brother, *Roger Hall*, and let him know that it was the laſt Band that ſhe was bound with, except her Chain. She took alſo a Shilling, which her Father had borrowed and ſent to her when ſhe went firſt to Priſon, deſiring her Brother would return it again to her Father, with her obedient Salutations.

THEN ſhe and her Fellow-Martyrs undreſſed themſelves for the Fire, and kneeled down, and made their humble Prayers to God with ſuch Zeal and Affection, that their very Enemies could not but like it. And when they had finiſhed their Devotions, they roſe up, and were chained to ſeveral Stakes, and Fire being put to them, and they encompaſſed with the Flames, yielded up their Souls moſt ſubmiſſively unto the Lord.

The

The LIVES *of* RICHARD WOODMAN, GEORGE STEPHENS, WILLIAM MAYNARD, ALEXANDER HOSMAN, *his Servant*; THOMASIN WOOD, MAYNARD's *Maid Servant*; MARGERY MORRIS, JAMES MORRIS, *her Son*; DENNIS BURGESS, ASHDON's *Wife*; *and* GROVES's *Wife*; *who ſuffered Martyrdom at* Lewes, *in the County of* Suſſex, *in the Dioceſs of* Chicheſter.

RICHARD WOODMAN, the firſt Perſon here named, was about thirty Years of Age, and dwelt in the Pariſh of *Warbleton* in the County of *Suſſex*, and in the Dioceſs of *Chicheſter*; he followed the Trade of making Iron, and employed a great Number of People at Work, ſometimes an hundred Men, and was in good Repute among his Neighbours, and a wealthy Man.

Now the Occaſion of his firſt Trouble and Apprehenſion was this: There was one *Fairbank*, who for ſome time had been a married Prieſt, and ſerved the Cure of *Warbleton*, where he often perſuaded the People not to credit any other Doctrine but that which he then preached, and which was then taught and ſet forth in the Days of King *Edward* the VIth.

BUT afterwards, in the Beginning of Queen *Mary*'s Reign, the ſaid *Fairbank* turned about, and preached quite contrary to what he had preached before; whereupon *Richard Woodman* hearing him in the Chuch of *Warbleton* to preach ſo contrary to himſelf, admoniſhed him of his Inconſtancy, how formerly he had taught them one Thing, and now another, and deſired him to teach them the Truth. For which Words he was apprehended, and brought before Mr. *Aſhburnham*,

Aſhbournham, Mr. *Roberts*, and other Juſtices of the Peace for the County of *Suſſex*, who commitetd him to the *King's Bench* Priſon, where he remained from *June*, about a Year and half, and was at ſeveral Seſſions in the Country. And then he was ſent by Dr. *Story* to Biſhop *Bonner*'s Cole-houſe, where he continued a Month, before he came to Examination.

AT length on the 18th of *December*, 1555, the ſame Day that Mr. *Philpot* was burned in *Smithfield*, *Richard Woodman*, and four other Priſoners, were brought before Dr. *Bonner*, Biſhop of *London*, who required them that they ſhould be honeſt Men, and Members of the true Catholick Church, that was builded upon the Prophets and Apoſtles, Chriſt being the Head of the true Church: They all affirmed, that they were Members of the true Church, and determined and purpoſed, by God's Help therein, to continue. Whereupon they were all diſcharged.

AND *Richard Woodman* came Home to his own Houſe in the Country; and he had not been long at Home before it was reported about that he had conformed to the Church of *Rome*, which the Papiſts were glad to hear. From which Aſperſion the ſaid *Woodman* did openly vindicate himſelf in divers Companies, ſo that he was complained of by ſome of his Neighbours to Sir *John Gage*, and Warrants were thereupon given out again to take him.

AND as he was one Day at Plough, three Men came to him from Sir *John Gage*, who was Lord Chamberlain to the Queen, and arreſted him in the Queen's Name, and told him he muſt go with them before their Lord. The Suddenneſs of the Action put him in great Conſternation for a while; but he anſwered the Men, that he would go with them, and deſired them that he might firſt go Home to Breakfaſt, and put on ſome other Cloaths; and they were content he ſhould do ſo. And as he was going Home, he ſaid in his Heart, Why am I thus afraid! They

can lay no Evil to my Charge; and if they kill me for well doing, I may think myſelf happy.

THEN he remembred how he was formerly contented gladly, to die in that Quarrel, and ſo had continued ever ſince; and ſhall I now (ſays he to himſelf) fear to die on the ſame Account? God forbid that I ſhould do ſo, for then all my Labour would be in vain. And ſo in a little Time, by theſe Thoughts, he recovered Courage and Comfort, and perceived that this Fear and Concern was but the Frailty of the Fleſh which aroſe from the Love he had for his Wife and Children, and his worldly Goods, which he was loath to part with; for he then ſaw nothing but preſent Death before his Eyes.

BUT when by ſerious Conſiderations he was ſatisfied in his own Heart to die for Chriſt, he preſently regarded nothing in this World; and after a ſhort Conflict within himſelf, which laſted not above a Quarter of an Hour, he was reſolute and chearful, and praiſed God.

WHEN he came to his Houſe, and had eaten, he demanded of the Men that arreſted him to ſhew their Warrant, that he might know the Cauſe why he was arreſted, and the better prepare to anſwer for himſelf, when he ſhould come before their Maſter. At which Words they were all ſtartled. Then *Woodman* called to mind that he was not obliged to go with them, unleſs they had their Warrant.

I WONDER (ſays he) you would offer to take me without a Warrant. It ſeems you are come yourſelves, to get Favour with your Maſter.

I HEARD (ſays he) there were ſeveral Warrants out againſt me but they were all called in; ſo ſoon as I had by Letter, which I ſent to the Commiſſioners, ſatisfied them that I was not guilty of the Things laid to my Charge, which was baptizing Children and marrying People, which I never did; for I was never a Miniſter appointed to do any ſuch Thing; and therefore ſet your Hearts at Reſt, for I will not go

go with you without a Warrant, unleſs you will carry me by Fore; and if you attempt to do that, at your Peril be it. So he roſe from the Table from them, and went into another Room. In the mean Time they all went out of the Houſe. When he ſaw they were gone out, he called to them and ſaid, If you have a Warrant ſhew it me, and I will go with you, elſe not. Then one of them ſaid, the Warrant was at his Houſe, and he would fetch it. Then *Woodman* ſhut the Door, and went out at a Back-Door, and ſo eſcaped at that Time, and kept from Home two or three Days. After this, they came with a Conſtable, and more Men, to ſearch his Houſe at Night, but he was not there.

WHEN the Noiſe of this Matter was a little over, *Woodman* came Home again, and made a convenient Lodging for himſelf in a Wood near his Houſe, where he had Pen and Ink, and his Bible, and other Neceſſaries, and continued there about ſix Weeks; and his Wife brought him Victuals every Day.

THEN it was reported he was ſeen in *Flanders*, ſo they left ſeeking for him. When all was quiet, he went privately to ſee his Friends and Brethren; and afterwards he went over into *Flanders* and *France*; but he was uneaſy there, and ſo he returned back for *England* in a few Weeks.

As ſoon as it was known that he was come Home, the Prieſt that was Curate of the Pariſh, and other his Enemies, procured Warrants to apprehend him; and they often ſearched his Houſe, but could not find him; for he had contrived ſuch a ſecret Place in his Houſe to conceal himſelf in, which none could diſcover, until they were told it. Thus he continued at his Houſe and in the Neighbourhood, ſometime openly, and ſometime privately, from St. *James*'s Tide to the Beginning of *Lent*. And then, by Means of his Father and one of his Brothers, who knew his Hiding-Place, for he had told them of it, (and they had a great Part of his Subſtance, both Land and

Money, in their Hands) his Houſe was beſet in the Night, when he was in Bed; and, as ſoon as he found he was diſcovered, he ran out of his Houſe bare-foot; but treading upon ſome Stone or Cinders in the Way, he ſo hurt himſelf, that he fell down, and then they took him, which otherwiſe they could not have done; and they brought him back to his own Houſe, to put on his Cloaths, and ſo taking Leave of his Wife and Children, he was ſent Priſoner to *London*.

UPON the 14th of *April*, 1557, *Richard Woodman* afore-ſaid was brought before Dr. *Chriſtopherſon*, Biſhop elect of *Chicheſter*, by the Sheriff's Men of *Suſſex*, who delivered both their Warrant and Priſoner to the Biſhop. Dr. *Story*, and Dr. *Cook*, and others, were alſo preſent.

THEN the Biſhop aſked him his Name.

AND he anſwered, My Name is *Richard Woodman*.

THE Biſhop ſaid, I am ſorry for you, and ſo are all the worſhipful Men of your Country: For it hath been reported to me, that you have been a Man of good Eſtimation in all the Country among poor and rich till now of late.

WHEREFORE look well on yourſelf, conſider your Wife and Children, your Father, and others of your Friends: Think not yourſelf wiſer than all the Realm; be informed, and you ſhall have all their Favours as much as ever you had.

WOODMAN anſwered, you have charged me with many Things wherein I have never offended; and if you will give me Leave I will ſhew you.

THE Biſhop of *Chicheſter* ſaid, Yes; I pray you, ſay your Mind.

THEN ſaid *Woodman*, If it pleaſe you, you have charged me as though I made myſelf wiſer than all the Realm: God knows that I ſtand ready to learn of every Man that will, or can teach me the Truth.

AND

AND whereas you ſay I have been well eſteemed both of poor and rich, God knows that I am not conſcious to myſelf of giving Offence either to poor or rich. As for my Wife and Children, God knows how I love them in him, and my Life alſo: My Life, my Wife, and Children, are all in God's Hand; and I have them all as though I had them not, according to St. *Paul*'s Words: But had I ten thouſand Pounds in Gold, I had rather forego it all than them, if I might have my Choice, and not diſpleaſe God.

THEN replied the Biſhop, The Sheriff came to me out of Love to you, and ſaid you were deſirous to ſpeak with me.

WOODMAN anſwered, I thought it proper to appeal to mine Ordinary; for they go about to ſhed my Blood unrighteouſly, having laid many unjuſt Things to my Charge. And if you can find any Fault in me fit to be reformed by God's Word, I ſtand here ready to be reformed.

AFTER this, much more Diſcourſe paſſed between the Biſhop and *Woodman* and Dr. *Story*; and, in the End, *Woodman* was committed Priſoner to the *Marſhalſea* in *Southwark*, for that Night.

UPON the 27th of *April*, *Richard Woodman* was ſent for by Dr. *Story* from the *Marſhalſea*, and brought to the Biſhop of *Chicheſter*'s Houſe in *Newgate-ſtreet*.

AND the Biſhop aſked *Woodman*, What he ſaid to the ſeven Sacraments?

WOODMAN anſwered, He knew but of two; but if he could prove ſeven by God's Word he muſt needs grant them.

AND there was much Diſcourſe of this Matter by the Biſhop, Dr. *Story*, and others, with *Woodman*; but all to no Purpoſe, for *Woodman* was ſtill of the ſame Mind, that there were but two Sacraments, to be proved by Scripture, that were ordained by Chriſt himſelf.

THEN

THEN the Biſhop of *Chicheſter* required of *Woodman* to tell him plainly, Whether he did not believe that in the Sacrament of the Altar, after the Words of Conſecration ſpoken by the Prieſt there remained neither Bread nor Wine, but the Body and Blood of Chriſt really?

WOODMAN replied, I will make you a direct Anſwer how I belive of the true Sacrament: I do believe that if I came to receive the Sacrament of the Body and Blood of Chriſt, truly miniſtered, believing that Chriſt was born for me, and that he ſuffered Death for me, and that I ſhall be ſaved from my Sins by his Blood ſhedding, and ſo receive the Sacrament in that remembrance, then I do believe that I do receive whole Chriſt, God and Man, myſtically by Faith: This is my Belief.

BUT this Anſwer did not ſatisfy the Biſhop; and ſo, after much arguing about it, *Woodman* was ſent back to the *Marſhalſea*.

UPON the 12th of *May*, *Richard Woodman* was privately examined, at the Lord *Mountague*'s Houſe in *Southwark*, by Dr. *Langdall*, Parſon of *Buxſted* in *Suſſex*, Chaplain to the ſaid Lord. The ſaid Dr. *Langdall* had a long Diſcourſe with *Woodman*, and much Argument was uſed to endeavour to bring the the ſaid *Woodman* over to the Church of *Rome*; but all to no Purpoſe, for he would yield to nothing but what the Doctor could prove by the Holy Scripture. So after the Doctor and Mr. *James Gage*'s making Profeſſion for the great Kindneſs they had for *Woodman*, and how gladly they would keep him from Burning, if poſſible, they took Leave of him leaving him in the ſame Mind as they found him; and ſo he was carried back to his Priſon.

AFTER this, *Richard Woodman*, *May* the 25th, 1557, was brought before Dr. *White* Biſhop of *Winchester*, in St. *George*'s Church in *Southwark*, where ſeveral Gentlemen and Clergy were preſent, and there he was examined about the Cauſe of his Impriſonment;

ment; and he answered, that it was for speaking to the Curate of his Parish in the Pulpit, and not for Heresy.

THE Bishop asked him how he could purge himself, for speaking to the Curate, that it was not Heresy.

WOODMAN answered, These be the Words of the Statute, "Whoso doth interrupt any Preacher or 'Preachers, lawfully authorized by the Queen's Ma-'jesty, or by any other lawful Ordinary, that all such 'shall suffer three Months Imprisonment for so do-'ing: And furthermore be brought to the Quarter-'Sessions there; and, being sorry for the same, to 'be released upon his good Behaviour for one whole 'Year.'

BUT, said *Woodman*, I had not so offended, as it was well proved; for he that I spake to was not lawfully authorized, and had not put away his Wife; wherefore it was not lawful for him to preach by your own Law: And so I brake not the Statute though I spake to him.

AFTER this the Sheriff took him away, and he was sent to the *Marshalsea* again.

UPON the 15th of *June*, 1557, *Richard Woodman* was again brought before the Bishop of *Winchester* in St *Mary Overies* Church in *Southwark*, in the Presence of the Archdeacon of *Canterbury* and Dr. *Langdall*, and above three hundred People.

AND when the Bishop shewed him some of his own Writings, which he had acknowledged to be his, then the Bishop began to question him about the Sacrament; but *Woodman* would make him no Answer, for he perceived the Bishop of *Winchester* went about to catch something from him, that he might proceed judicially against him. But *Woodman* said, he was not of his Diocess though he were in it, and that he had not offended in it; and so he had nothing to do with him, for he was not his Ordinary: And he refused to be sworn by him, to answer to any of his Articles

Articles that he had to object to him; and ſo he was ſent back to Priſon for that Time alſo.

UPON the 16th of *June*, 1557, *Richard Woodman* was the laſt Time brought before the Biſhop of *Wincheſter* at his Court in St. *Mary Overies* Church: where was alſo preſent the Biſhop of *Chicheſter*, the Archdeacon of *Canterbury*, and others, and a great Concourſe of People.

THE Biſhop of *Wincheſter* ſaid to *Woodman*, You were before us on *Monday* laſt, and there you affirmed certain Hereſies: How ſay you now, do you hold them ſtill, or will you revoke them?

WOODMAN anſwered, I held no Hereſies then, neither do I now, as the Lord knoweth.

No, ſaid *Wincheſter*, did not you affirm that *Judas* received Bread which is no Hereſy, unleſs you tell what more than Bread?

WOODMAN anſwered, Is it Hereſy to ſay that *Judas* received more than Bread? I ſay he received more than bare Bread, for he received the Sacrament, which was prepared to ſhew forth the Lord's Death; and becauſe he preſumed to eat it without Faith, he received the Devil withal, (as the Words of Chriſt declare) after he eat the Sop, the Devil entered into him, as you cannot deny.

THEN the Biſhop bid the Officer hold him a Book, and he ſhould anſwer directly, Whether *Judas* did eat the Body of Chriſt or no? But *Woodman* ſaid, He would anſwer no more, for he was not of his Dioceſs, ſo had nothing to do with him.

You are in my Dioceſs, ſaid the Biſhop. But *Woodman* ſaid he was brought thither againſt his Will, and that he had not offended in his Dioceſe; if he had had, he deſired the Biſhop to ſhew him wherein.

THE Biſhop ſaid, here is your own Hand-writing, which is Hereſy. Theſe are the Words; 'I can-'not find (ſay you) that it is the Body of Chriſt 'to any, before it be received in Faith.' How ſay you,

you, (ſaith the Biſhop) is not this your own Hand-writing?

WOODMAN denied it not being his own Hand-writing; but aſked, When, or where it was written, or what Words ſpoken?

THE Biſhop ſaid, They were ſpoken before the Commiſſioners, and Mr. *Roper*, who was one of them, is here.

THEN Mr. *Roper* ſaid, That *Woodman* ſpake them, and they were written Word for Word as he ſpake them. And *Woodman* owned that he ſpake them.

THEN ſaid the Biſhop of *Wincheſter*, Well, *Woodman*, you affirm it to be your own Deed; will you be ſorry for it, and become an honeſt Man.

WOODMAN anſwered, My Lord, I truſt that no Man can ſay but that I am an honeſt Man. And as for that, I wonder that you will now lay it to my Charge, knowing that my Lord of *London* diſcharged me of all Matters that were laid againſt me, when I was releaſed by him.

THEN ſaid the Biſhop, When you were releaſed, perhaps it was not then laid to your Charge; and therefore we lay it to your Charge now, becauſe you are ſuſpected to be an Heretick; and we may call you before us, and examine you of your Faith upon Suſpicion.

WOODMAN anſwered, Indeed, *Peter* requireth me to render an Account of my Hope that I have in God; and I am content to do it, if it pleaſe my own Biſhop to hear me.

THEN the Biſhop of *Chicheſter* anſwered, Yes, I pray you, let us hear it.

THEN ſaid *Woodman*, *I believe in one God the Father Almighty, Maker of Heaven and Earth; and of all Things viſible and inviſible. And in one Lord Jeſus Chriſt, my Saviour, very God, and Man. I believe in God the Holy Ghoſt, the Comforter of all God's elect People; and that he is equal with the Father and the Son.*

I believe the true Catholick Church, and all the Sacraments that belong thereto.

THUS I have rendered you an Account of the Hope I have of my Salvation.

THEN ſaid the Biſhop of *Wincheſter*, and how believe you in the Bleſſed Sacrament of the Altar? (at which Words they all put off their Caps.)

BUT *Woodman* ſaid, He would anſwer them no more Queſtions; for (ſays he) I perceive you go about to ſhed my Blood.

Now the Biſhop of *Chicheſter* would not undertake judicially to examine *Woodman*; for he ſaid he had not Power, becauſe he was not yet conſecrated.

THEN the Biſhop of *Wincheſter* offered *Woodman* the Book, and ſaid, he ſhould anſwer to what he propoſed. But *Woodman* ſtill replied he would not ſwear, for he was not of his Dioceſs. The Biſhop then threatned to excommunicate him, if he would not take his Oath as he required: But *Woodman* did ſtill refuſe, and would by no Means ſubmit to his Authority; and after many Words and long Diſcourſe concerning this and other Matters, the Biſhop did at length read the *Latin* definitive Sentence againſt him, and delivered him to the ſecular Power.

THEN was *Richard Woodman* conveyed down to *Lewes* in *Suſſex*; as was alſo *George Stephens*, *William Maynard*, *Alexander Hoſman*, his Servant, *Thomaſin Wood*, his Maid, *Margery Morris*, her Son, *Dennis Burgeſs*, *Aſhdown*'s Wife, and *Groves*'s Wife concerning whoſe Examinations there is nothing recorded, but only that they were all condemned for Hereſy within three or four Days after their Apprehenſion. So theſe ſix Men and four Women were brought to the Town of *Lewes*, and when they came to the Place of Execution they were faſtened to ſeveral Stakes, and were all burned together in one Fire the 22d of *June*, in the Year 1557; where they willingly yielded up their Lives for the Teſtimony of the Truth; but

but their particular Behaviour at their Deaths is not mentioned.

The LIFE *of* JOHN HULLIER, *Clerk.*

THIS *John Hullier* was educated at *Eaton* College near *Windſor*, and was elected into *King*'s College in *Cambridge*, according to the Rules of the Foundation; and when he had been there three Years he was made Fellow of the ſaid College. And in a ſhort Time after he was choſen one of the ten Conducts there: In ſome Time after he was made Curate of *Babram*, three Miles from *Cambridge*; and after he was ſent to *Lynn*, where he had divers Conflicts with the Papiſts, and was moreover thence carried to Dr. *Thurlby*, Biſhop there; who after divers Examinations, ſent him Priſoner to *Cambridge* Caſtle, where he remained a while; From thence he was committed to the Town-Priſon, called the *Tolbooth*, where he lay near three Months; and then he was cited to appear at *Great* St. *Mary*'s Church in *Cambridge*, on *Palm Sunday* in the Even, before divers Doctors, both Divines and Lawyers; the chiefeſt of whom was Dr. *Shaxton*, and there was alſo Dr. *Young*, Dr. *Scot*, and Dr. *Fuller*, *&c.* by whom he was examined for oppoſing the Doctrines of the Church of *Rome*, and maintaining the Doctrine ſet forth in King *Edward* the VIth's Days; but the Particulars were not recorded. After Examination he was required to recant; and becauſe he would not, he was condemned, and his Sentence read by Dr. *Fuller*; then he was degraded, and delivered to the ſecular Power, one *Braſey* being the Mayor of *Cambridge*, and he carried him back to Priſon, and took from him all his Books, Writings, and Papers.

ON *Maunday Thurſday*, that is the *Thurſday* before *Eaſter*, *April* the 2d, 1557, he was brought to the

Stake, without the Town, at a Place called *Jeſus Green*, near *Jeſus College*; and when he came there he exhorted the People to pray for him. Then, being ſilent a while he prayed to himſelf. And one ſaid to him, Lord ſtrengthen thee; for which he was rebuked by one of the Serjeants.

THEN *Hullier* ſaid, Friend, I truſt as God has hitherto began, ſo alſo he will ſtrengthen me, and finiſh his Work upon me. I am bidden to a *Maunday*, whither I truſt to go, and there to be ſhortly; God hath laid the Foundation, and I, by his Aid, will end it.

THEN he made himſelf ready for the Fire, by putting off his Cloaths, and he deſired the People to pray for him again, and alſo to bear Witneſs that he died in the right Faith, and that he would ſeal it with his Blood.

HE aſſured them that he died in a good Cauſe, for the Teſtimony of the Truth; and that there was no other Rock but Jeſus Chriſt to build upon, under whoſe Banner he fought, and whoſe Soldier he was.

BUT one of the Proctors of the Univerſity, and ſome of *Trinity College*, were offended with his Speech, and reproved the Mayor for giving him that Liberty.

BUT *Hullier* was as meek as a Lamb, and made no Anſwer, but prayed again; and then he was chained to the Stake, and being ſet in a Pitch-Barrel, and Reeds and Wood ſet round about him, the Fire was put to him; but the Wind, being in his Face, blew the Flame from him; and when he felt the Fire he earneſtly called upon God.

BUT when ſome of *Hullier's* Friends perceived the Fire to be ill kindled, they cauſed the Serjeants to turn it, and to fire it in that Place where the Wind might blow it to his Face; which being done, a Parcel of Books were brought and caſt into the Fire; and, by Chance a Communion Book fell between his Hands, which he joyfully received, and read therein

ſo

ſo long, till, by Reaſon of the Flame and Smoak, he could ſee no more; then he fell again to his Prayers, holding up his Hands to Heaven, and the Book between his Arms, next his Heart, thanking God for ſending it to him.

THE Day was fair, but the Wind was ſomewhat high, which cauſed the Fire to burn more fierce; and when all the People thought he had been dead, he ſuddenly uttered theſe Words; Lord Jeſu, receive my Spirit; and ſo died very meekly.

ONE Mr. *Seager* gave him ſome Gun-Powder; but it did him no Good, for he was dead before it took Fire.

THE People, all in general, prayed for him, and many Tears were ſhed on his Account. But the Papiſts cried out, He was a damned Man, and no Body ought to pray for him; yet the People regarded them not.

AND the good Man took his Death patiently, and continued conſtant and joyful to the End, the Lord ſtrengthening him with his Grace.

The LIVES *of* SIMON MILLER, *a Merchant at* Lynn, *and* ELIZABETH COOPER, *a Pewterer's Wife, who were burnt at the City of* Norwich.

THIS *Simon Miller* dwelt in the Town of *Lynn Legis* in the County of *Norfolk* and Dioceſs of *Norwich*, and followed Merchandizing there. He was a godly Man, and zealous for the Truth, and abhorred the Popiſh Religion, which was ſet up again in Queen *Mary*'s Days. He went to the City of *Norwich*, and ſtanding in the midſt of the Preſs of People coming out of a Church from the Popiſh Service, he aſked ſome of them where he might

might go to receive the Communion? At which Words ſome wondered to ſee his Boldneſs: But an ill-minded Papiſt hearing him, ſaid to him, If he would needs go to a Communion, he would bring him thither, where he ſhould have his Deſire.

WHEREUPON he brought him to the Chancellor of *Norwich*, (whoſe Name was *Dunning*.) When the ſaid *Miller* came before him, the Chancellor aſked him divers Queſtions, and he ſpied a Piece of Paper appearing above his Shoe, which he cauſed to be taken out; then the Chancellor read the ſaid Paper, and found the Confeſſion of *Miller*'s Faith therein written.

AND he aſked *Miller* if he would ſtand to the ſame Confeſſion therein contained: And he conſtantly affirmed that he would ſtand to the ſame.

THEN the ſaid *Simon Miller* was committed to Cuſtody in the Biſhop of *Norwich*'s Houſe. And after ſome Time the Biſhop gave him Leave to go Home to his Houſe at *Lynn*, where he diſpoſed and ſet his Affairs in Order, and in a ſhort time returned back to the Biſhop, where he continued in Cuſtody with a Keeper as before, but remained ſtedfaſt in his Faith, and would by no Means relent, or recant; and by the Biſhop and his Chancellor he was at length condemned as an Heretick, and delivered to the ſecular Power; but the farther Particulars of the Proceedings againſt him are not recorded.

ELIZABETH COOPER, ſhe was a Pewterer's Wife that lived in Pariſh of St. *Andrew* in *Norwich*, and had been formerly before the Biſhop for her Faith; but ſhe was prevailed upon to recant, which ſhe did openly in St. *Andrew*'s Church.

BUT afterwards ſhe was reſtleſs in her Mind, and much troubled for this her Recantation; and ſhe came again one Day into St. *Andrew*'s Church, when the People were at their religious Worſhip, and there ſhe ſtood up before the Congregation, and ſaid, That ſhe now revoked her Recantation which ſhe had formerly

merly made in that Place, and was heartily ſorry that ever ſhe had made it; and deſired the People not to be deceived, nor to take her former Doings for an Example; and ſo ſhe went Home.

THESE and the like Words ſhe ſpake in the Church: Then one *Bacon*, of the ſaid Pariſh, ſpreading his Arms, ſaid, Maſter Sheriff, will you ſuffer this? and repeating the ſame Words, he urged the Sheriff to go from the Church to the ſaid *Elizabeth Cooper*'s Houſe; which he did, and knocking at the Door, ſhe came down to him, and was there taken and carried to the Biſhop, and was by him ſent to Priſon; and in a ſhort Time after for perſiſting in her Opinion and Faith, was condemned as a Relapſe, and delivered to the Sheriff.

AND on the 13th of *July*, 1557, *Simon Miller* aforeſaid, and this *Elizabeth Cooper*, were both brought to the Stake, and faſtened to it with a Chain, and Fire put to them. *Elizabeth Cooper*, when the Fire came near her, began to ſhrink at firſt, crying out once *Ha!* But *Simon Miller* ſaid unto her, Be ſtrong and of good Chear, Siſter, for we ſhall have a joyful and ſweet Supper; and then ſhe ſeemed comforted, and ſtood ſtill and quiet. And thus they ended their Lives together chearfully in the Fire, committing their Souls into the Hands of Almighty God.

The LIVES *of* WILLIM BONGEOR *of* Colcheſter, THOMAS BENHOTE, *of the ſame Place*, WILLIAM PURCHASE, *of* Bocking, AGNES SILVERSIDE, *alias*, SMITH, HELLEN EWRING, ELIZABETH FOLKS, *Maiden*, WILLIAM MUNT, *of* Much-Bently *in* Eſſex, JOHN JOHNSON, *of* Thorpe *in* Eſſex, ALICE MUNT, *the Wife of* WILLIAM MUNT; *and* ROSE ALLEN, *her Daughter by a former Huſband*; *who were burnt at* Colcheſter *in* Eſſex, *in the Dioceſs of* London.

UPON the 7th of *March*, 1557, being the firſt *Sunday* in *Lent*, at two a-Clock in the Morning, Mr. *Edmund Tyrrell* (who was of the Family of the *Tyrrells* that murdered King *Edward* the Vth and his Brother in the *Tower* of *London*) took with him the Bailiff of the Hundred, and two Conſtables of *Much-Bently*, and a great Company, and came to the Houſe of *William Munt*, and beſet it round, and then called to him to open the Door, which at length he did; ſo *Tyrrell*, and ſome of his Company, went up into the Chamber where Farmer *Munt* and his Wife lay in Bed, and required them to riſe, for, ſaid *Tyrrell*, you muſt go with us to *Colcheſter* Caſtle.

MOTHER *Munt* hearing that, and being very ſick, deſired that her Daughter might firſt fetch her ſome Drink, for ſhe ſaid ſhe was very ill: Then he gave her Leave, and bad her go. So *Roſe Allen*, her Daughter, took a Stone Jugg in one Hand, and a Candle in the other, and went to draw Drink for her Mother; and as ſhe came back again through the Houſe, Mr. *Tyrrell* met her, and bid her give her Father and Mother good Counſel, and to adviſe them to be better Catholick People.

ROSE

ROSE ALLEN replied, Sir, They have a better Inſtructor than I, for the Holy Ghoſt doth teach them, I hope, who I truſt, will not ſuffer them to err.

MR. *Tyrrell* ſaid to her, Art thou ſtill in that Mind, thou naughty Houſewife? Marry, it is Time to look after ſuch Hereticks indeed.

SIR, ſaid *Roſe*, With that which you call Hereſy, I do worſhip my Lord God: I tell you Truth.

THEN ſaid Mr. *Tyrrell* to her, I perceive that you will burn, Goſſip, with the reſt, for Company's Sake.

No, Sir, ſaid *Roſe*, not for Company's Sake, but for Chriſt's Sake, if ſo be I am compelled; and I hope in his Mercy, if he call me to it, he will enable me to bear it.

THEN Mr. *Tyrrell* turned to his Company and ſaid, Sirs, this Goſſip will burn; do ye think it? Marry, Sir, ſaid one, prove her, and you will ſee preſently what ſhe will do.

THEN Mr. *Tyrrell* taking the Candle from the ſaid *Roſe Allen*, took her by the Wriſt, and held the burning Candle under her Hand, burning it croſs over the Back ſo long, till the very Sinews cracked in ſunder; and whilſt he was doing it, he often ſaid, Why, thou Whore, wilt thou not cry? But ſhe anſwered, She thanked God ſhe had no Cauſe, but rather to rejoice. And ſhe told him, he had more Cauſe to weep than ſhe, if he conſidered the Matter well. At laſt, when the Sinews broke, ſo that all in the Houſe heard them, he thruſt her from him, giving her ill Language.

THEN ſaid *Roſe*, Sir, Have you done what you will do? and he ſaid, Yes; and if you think it not well, mend it.

MEND it, ſaid *Roſe*: Nay, the Lord mend you, and give you Repentance, if it be his Will. And now, if you think fit, begin at the Feet, and ſo on to the Head alſo; for he that ſets you on Work,

will one Day pay you your Wages; and ſo ſhe went and carried the Drink to her Mother, as ſhe was commanded.

THIS *Roſe Allen* being aſked by a Friend, how ſhe could endure the painful Burning of her Hand? She ſaid, that at firſt it was ſome Grief to her, but afterward, the longer ſhe burned, the leſs Pain ſhe felt, and well-nigh none at all. She alſo ſaid, that while Mr. *Tyrrell* was burning one Hand, ſhe had the Pot in the other Hand, and might have ſtruck him on the Face with it, for no body held her; but ſhe thanked God that ſhe did not.

THIS *William Munt*, and *Alice* his Wife, and *Roſe Allen*, her Daughter, and alſo one *John Johnſon* of *Thorpe*, were all four brought to *Colcheſter* Caſtle by the ſaid Mr. *Tyrrell*.

THE ſix others were Priſoners in *Mote-hall*, in the ſaid Town of *Colcheſter*.

THESE ten honeſt and religious Perſons had ſeveral Examinations before divers Juſtices of Peace, Prieſts, and Officers: As Mr. *Roper*, *John Kingſton*, Commiſſary, *John Boſwell*, Prieſt, and the Biſhop of *London*'s Secretary, who gave Account to the Biſhop from Time to Time of their Proceedings and their Depoſitions.

THEIR laſt Examination, was the 23d of *June*, 1557, before Dr. *Chadſey*, Mr. *Kingſton*, Commiſſary, and divers Prieſts, and the two Bailiffs of *Colcheſter*, *Robert Brown*, and *Robert Maynard*, and divers Juſtices of the County, and *John Boſwell*, Secretary, in the Preſence of a great many Gentlemen and others, before whom they were then condemned.

THE firſt that was called, was *William Bongeor*, of the Pariſh of St. *Nicholas* in *Colcheſter*, Glaſier, aged ſixty Years: he being examined of his Faith, concerning the Sacrament of the Altar, ſaid, That the Sacrament of the Altar was Bread, is Bread, and ſo remaineth Bread; and for the Conſecration, it is not the holier, but the worſe. To this he did ſtand,

as

as alſo againſt all the reſt of their Popiſh Doctrines; and ſo he had Sentence read againſt him.

2. The next called, was *Thomas Benold* of *Colſtcher*, *Tallow-Chandler*; he alſo denied the real Preſence of Chriſt in the Sacrament to the ſame Extent as the others had done; and then Sentence was given againſt him.

3. Then was called *William Purcas* of *Bocking*, in *Eſſex*, a Fuller by Trade, aged about twenty Years. And when he was aſked his Opinion of the Sacrament, anſwered, That when he received the Sacrament, he received Bread in an holy Uſe, that preacheth the Remembrance that Chriſt died for him. To this he ſtood, and alſo againſt other Popiſh Tenents: And Sentence was pronounced againſt him.

4. *Agnes Silverſide*, alias *Smith*, a Widow, dwelling in *Colcheſter*, aged ſixty Years. She was next called; and as to the Sacrament, ſaid, ſhe loved not their Conſecration, for the Bread and Wine was rather the worſe than better thereby. And this old Woman anſwered reſolutely to all their Queſtions, and bore with Patience all their Taunts and Checks, which pleaſed the Spectators, and then ſhe had Sentence given againſt her.

5. Then was called *Hellen Ewring*, the Wife of *John Ewring*, Miller, dwelling in *Colcheſter*, ſhe was aged about forty five Years: She anſwered to the ſame Effect as the other Woman had done before: She was ſomewhat thick of Hearing: She ſaid, ſhe renounced all the Laws ſet forth by the Pope with all her Heart, and ſo Sentence was read againſt her.

THEN *Elizabeth Folk*, a Servant Maid in *Colcheſter*, aged about twenty Years, was called; and being examined whether ſhe believed the Preſence of Chriſt's Body to be in the Sacrament ſubſtantially and really or no? She ſaid, ſhe believed that it was a ſubſtantial and real Lie.

AT which Words the Prieſts there preſent were angry. And they aſked her again, Whether after the Conſecration there remained not the Body of Chriſt in the Sacrament? And ſhe anſwered, that before Conſecration, and after, it was but Bread; and what Man bleſſed without God's Word, is curſed, and abominable by the Word.

THEN they examined her of Confeſſion to a Prieſt, of going to Church to hear Maſs, of the Authority of the Biſhop of *Rome*, *&c.* Unto all which ſhe anſwered, that ſhe would neither uſe nor frequent any of them all, by the Grace of God, but did utterly deteſt them from the Bottom of her Heart, and all ſuch Trumpery.

THEN they read the Sentence of Condemnation againſt her: During the Reading thereof Dr. *Chadſey* wept, ſo that the Tears trickled down his Cheeks.

WHEN Sentence was ended, the ſaid *Elizabeth Folk* kneeled down, lifting up her Hands and Eyes to Heaven, with fervent Prayer in an audible Voice, praiſing God that ever ſhe was born to ſee that moſt bleſſed and happy Day, that the Lord ſhould count her worthy to ſuffer for the Teſtimony of Chriſt: And Lord, ſaid ſhe, If it be thy Will, forgive them that have done thus againſt me, for they know not, what they do.

THEN riſing up, ſhe exhorted all thoſe on the Bench to Repentance, eſpecially thoſe who brought her to Priſon; as *Robert Maynard*, the Bailiff, and others: And farther, ſhe deſired all halting Goſpellers to beware of Blood, for that would cry for Vengeance.

7. Then they called *William Munt* of *Much-Bentley* in *Eſſex*, Huſband-Man, aged ſixty-one Years, and they aſked his Opinion of the Sacrament of the Altar; and he ſaid, it was an abominable Idol, and if that he ſhould obſerve any Part of their Popiſh Proceedings, he ſhould diſpleaſe God, and bring a Curſe on himſelf; and therefore for fear of his Vengeance he

he durſt not do it. This good old Man was examined in many Things, but he ſtood firm to the Truth, and ſo he was condemned.

8. *John Johnſon* of *Thorp* in *Eſſex*, a Widower, aged thirty four Years, was next called, and anſwered to the like Effect with *William Munt*. And he added, that in receiving the Sacrament according to Chriſt's Inſtitution, he received the Body of Chriſt ſpiritually. Then he was alſo condemned.

9. *Alice Munt*, the Wife of *William Munt*, aged forty one Years, being examined, made Anſwer to the ſame Effect as her Huſband had done, and continuing ſtedfaſt in her Opinion and Faith had Sentence given againſt her alſo.

10. The laſt that was called, was *Roſe Allen*, (whoſe Hand had been burned by Mr. *Tyrrell:*) She was the Daughter of the aforeſaid *Alice Munt*, by a former Huſband, and about twenty Years of Age. She was examined what ſhe held of auricular Confeſſion, of hearing Maſs, and the Seven Sacraments, *&c.* and anſwered ſtoutly, that they ſtunk in the Face of God, and ſhe durſt not have to do with them for her Life.

NEITHER was ſhe (ſhe ſaid) any Member of their Church; for they were the Members of Antichriſt, and ſhould have the Reward of Antichriſt, if they did not repent.

AND being aſked, what ſhe could ſay of the See of the Biſhop of *Rome*, whether ſhe would obey his Authority or no?

(BUT the poor Girl being ignorant what they meant by the Word See, anſwered, (according to her Capacity) and ſaid, *As for his Sea, it is for Crows, Kites, Owls, and Ravens, to ſwim in, ſuch as ye be:* For, by God's Grace, I ſhall not ſwim in that See while I live, neither will I have any Thing to do therewith.

THEN the Sentence was alſo read againſt her, and ſhe and the other nine were delivered to the ſecular Power,

Power, and ſent back to the ſeveral Priſons from whence they came.

WHERE they continued with much Joy and Comfort; frequently reading the Holy Scriptures and good Books, and invocating the Name of God by fervent Prayer; conſtantly expecting the happy Day of their Diſſolution.

AND Biſhop *Bonner* having an Account ſent him to *London* of the Condemnation of theſe Ten poor Innocents, for the Crime of Hereſy, he ſent down a Writ for their burning the 30th of *July* following, by his Servant, *Edward Coſin*, which he delivered to the Bailiffs of *Colcheſter*: and they reſolved to put the ſame in Execution on the 2d of *Auguſt*.

AND becauſe the Priſoners were in two ſeveral Priſons, as the Caſtle which was for the County, and the *Mote-Hall*, which was for the Town; therefore the Officers agreed among themſelves, that thoſe in the *Mote-hall* ſhould be burnt in the Forenoon, and thoſe in the Caſtle in the Afternoon, which was accordingly performed.

FOR upon the 2d of *Auguſt*, 1557, between ſix and ſeven in the Morning. The ſix Priſoners in the *Mote-hall* in *Colcheſter*, *viz. William Bongeor*, *William Purcas*, *Thomas Renold*, *Agnes Silverſide*, *alias Smith*, *Helen Ewring*, and *Elizabeth Folks*, were brought to a Plat of Ground without the Town Wall, where all Things were prepared for their Death.

WHEN the Priſoners came thither they all kneeled down, and made their humble Prayers to Almighty God, but were interrupted by their Enemies. When they had ended their Prayers, they roſe up and undreſſed themſelves for the Fire. And *Elizabeth Folks*, when ſhe had plucked off her Petticoat, would have given it to her Mother, (who came and kiſſed her at the Stake, and exhorted her to be ſtrong in the Lord) but they would not permit her Mother to have her Petticoat, ſo *Elizabeth Folks* threw it from her, and ſaid, Farewel all the World. Farewel Faith, farewel

wel Hope; and then taking the Stake in her Hand, ſaid, Welcome, Love. And when ſhe was at the Stake, one of the Officers, in faſtning the Chain about her, miſſed his Blow, and ſtruck her with the Hammer on the Shoulder-Bone, at which ſhe turned her Head, about, and then prayed to God lifting up her Eyes to Heaven. Then ſhe exhorted the People.

WHEN they were all ſix faſtened to the Stakes, and the Fire burning about them, they clapped their Hands for Joy: And the People, who were very many, cried out generally, The Lord ſtrengthen them! the Lord comfort them! The Lord pour his Mercies upon them! with ſuch like Words.

AND thus they yielded up their Souls and Bodies in the Hands of the Lord for the Teſtimony of his Truth.

IN like Manner in the Afternoon of the ſame Day, *William Munt*, and *Alice* his Wife, and *Roſe* their Daughter, together with *John Johnſon*, were brought forth into the *Caſtle-yard*, and after they had made their Prayers to the Almighty God, they joyfully ſuffered themſelves to be faſtened to the Stakes, where they earneſtly called upon God, and exhorted the People to flee from Idolatry; and they ſo chearfully reſigned their Souls to God, in the Midſt of the Fire, that the People gave a Shout to ſee their Conſtancy and Courage, like thoſe that were burnt in the Morning.

The LIFE *of* RICHARD CRASHFIELD *of* Wymoundham *in the County of* Nortfolk, *Martyr.*

THIS *Richard Craſhfield* was brought before Mr. *Dunnings*, Chancellor to the Biſhop of *Norwich*, as ſuſpected of Hereſy, in *Auguſt* 1557.

THE

THE Chancellor ſaid unto him, What ſay you to the Ceremonies of the Church? Do not you believe them to be good and godly.

CHRASHFIELD anſwered, I believe ſo many as are grounded on the Teſtament of Jeſus Chriſt.

TUSH, ſays the Chancellor, do you not believe the Sacrament of the Altar?

HE anſwered, He knew not what it was.

THE Chancellor replied, Do you not believe that *Chriſt took Bread, gave Thanks, brake it, and ſaid, Take, eat, this is my Body.*

YES, ſays *Craſhfield*; and even as Chriſt ſpake, ſo he performed the Work.

BUT, ſaid the Chancellor, Do you not, believe this? That after the Words be ſpoken by the Prieſt, there is the Subſtance of Chriſt's Body, Fleſh and Blood. How, ſay you, Do not you believe this? Speak, Man.

THEN ſaid *Craſhfield*, I do believe, That Chriſt's Body was broken for me on the Croſs, and his Blood ſhed for my Redemption, whereof the Bread and Wine are a perpetual Memory, the Pledge of his Mercy, the Ring or Seal of his Promiſe, and a perpetual Memory for the Faithful to the End of the World. Then he was ſent to Priſon.

THE next Day he was brought before the ſaid Chancellor again, who ſaid unto him, *Richard*, art thou of the ſame Mind thou waſt Yeſterday? Then his Anſwers were read: And he was aſked, Are not theſe thy Words? And *Craſhfield* ſaid, Yes.

THEN ſaid the Chancellor, cannot you find in your Heart, when you come to Church, to kneel down before the Rood, (that is the Image of Chriſt on the Croſs) and make your Prayer.

RICHARD aſwered, No. And then he rehearſed the ſecond Commandment, that forbids the ſame.

AFTER this he was had ſeveral Times before the ſaid Chancellor, and examined of ſeveral Things, and of his

his Opinion of the Sacrament of the Altar; (as they called it) but he perſiſted in his former Anſwers, denying any corporal Preſence in the ſame.

THEN the Chancellor ſtood up, and ſaid unto him, Wilt thou return from this wicked Error, and be an Example of Goodneſs, as you have been an Example of Evil? (For by your wicked Reading you have perſwaded ſimple Women to be in this Error) and you ſhall have Mercy.

THEN anſwered *Richard Craſhfield*, It is of God that I do crave Mercy, whom I have offended, and not of you.

THEN ſaid the Chancellor, When were you laſt at your Pariſh-Church? Theſe two Years and more, you ſtand excommunicate, therefore you are condemned. And he was condemned accordingly, and delivered to the Sheriffs, who in a few Days brought him to the Stake; where, in the midſt of the Fire, this young Man, with much Patience and Conſtancy, yielded up his Soul to God, in Hopes of eternal Life, through the Merits of our Lord Jeſus Chriſt.

The LIFE *of* JOYCE, *the Wife of* THOMAS LEWES *of* Mancheſter, *who was burnt at* Litchfield *in* Staffordſhire.

THIS *Joyce Lewes*, in the Beginning of the Reign of Queen *Mary*, went to Church and heard Maſs, as others did, until Mr. *Saunders*, the Divine, was burnt at *Coventry*, for oppoſing the Popiſh Religion. Then ſhe began to enquire of ſuch Perſons whom ſhe knew did truly fear God, the Cauſe of his Death; and when ſhe underſtood that it was becauſe he would not receive the Maſs, ſhe began to be diſſatisfied herſelf, about her going to Maſs. And ſhe went to one Mr. *Glover* in *Coventry*, who had been troubled for his Profeſſion of the Truth

of the Goſpel, and ſhe deſired him to tell her what Faults there were in the Maſs, and in other Practices of the Church of *Rome*. And ſhe ſaid *Glover* ſhewed her how the Maſs was contrary to the Word of God, and alſo he reproved her for giving herſelf ſo much to the Vanities of the World.

UPON which good Inſtruction and Advice, Mrs. *Lewes* reformed her Life, and gave herſelf much to Prayer and Devotion, and was reſolved to avoid thoſe Things which were diſpleaſing to God, and to ſerve him according to his Word.

BUT being compelled one Day by her Huſband to go to Church, when the Holy Water was caſt about, ſhe turned her Back to it, and ſhowed herſelf diſpleaſed at it. Whereupon ſhe was accuſed to the Biſhop of *Litchfield*, for deſpiſing the Sacramentals of the Church.

AND a Citation was ſent to her to appear before the Biſhop. The Officer that brought the Citation, delivered it to her Huſband, who looked upon it, and perceiving what it was, was very angry, and bid the Officer carry it back, or he would make him eat it.

BUT the Officer refuſed to take it again, and Mr. *Lewes* compelled him to eat it by ſetting a Dagger at his Breaſt; and when he had eaten it, he made him to drink after it, and then ſent him away.

BUT immediately the ſaid *Thomas Lewes* and his Wife were both commanded to appear before the Biſhop, which they did; and *Thomas Lewes* making his Submiſſion to the Biſhop, and begging his Pardon for what he had done to the Officer, the Biſhop was content to receive his Submiſſion, provided his Wife would ſubmit alſo. But ſhe couragiouſly told the Biſhop, that by refuſing Holy Water ſhe had not offended God nor any of his Laws. At which the Biſhop was offended; but becauſe ſhe was a Gentlewoman, he would not be too ſevere with her at firſt, but gave her a Month's Time to conſider; and

bound

bound her Huſband in a hundred Pound Bond to bring her again to him at the Month's End; and ſo they were both let go.

WHEN the Month was almoſt expired, Mr. *John Glover*, and ſeveral other of the Neighbours, came to Mr. *Lewes*, and deſired him, by all Means, not to deliver his Wife to the Biſhop, but to convey her away; and when the worſt came, he could but loſe his hundred Pound; and it was better for him to loſe that Money, than to be inſtrumental to caſt his own Wife into the Fire.

BUT this *Thomas Lewes*, like an unnatural Huſband, replied, That he would not forfeit his Bond for her Sake; and ſo when the Time was come, he delivered his Wife to the Biſhop: And the Biſhop finding her more ſtout and reſolute than ſhe was before, ſent her to a loathſome Priſon.

THE Biſhop ſent for her ſeveral Times, and examined her: And as he reaſoned with her why ſhe would not come to Maſs and receive the Sacrament and Sacramentals of the Holy Church, ſhe anſwered, becauſe I find not theſe Things in God's Word which you ſo much urge and magnify as Things neceſſary to Salvation. If theſe Things were in the ſame Word of God commanded, I would with all my Heart eſteem and belive them.

THE Biſhop anſwered, If thou wilt believe no more than is in the Scripture, thou art in a damnable Caſe. At which Words ſhe was wonderfully amazed; but in a little Time recovering herſelf, ſhe told the Biſhop that his Words was very wicked and ungodly. And after other Diſcourſe, the Biſhop finding he could not prevail with her to come over to his Opinion, he pronounced Sentence againſt her as an Heretick.

AFTER her Condemnation, this *Joyce Lewes* continued a whole Year in Priſon, becauſe ſhe was committed to the Sheriff who was of late choſen; who

affirmed, that he could not be compelled to put her to Death in his Time.

AND for his Refuſal he was put to Trouble, and brought in Danger of his Life.

WHEN the Writ came from *London* for her Burning, ſhe ſent for ſome Friends to come to her, to adviſe her how ſhe might behave herſelf, that her Death might be to the Glory of God and the Comfort of his People. And ſhe ſaid ſhe did not fear Death, when ſhe thought upon her Saviour Chriſt.

THE Night before ſhe ſuffered, two Prieſts came to her to hear her Confeſſion, but ſhe rejected their Offer.

IN the Morning, ſhe was brought to the Place of Execution by the Sheriffs, and a ſtrong Guard: When ſhe was there, ſhe prayed three Times: And in her Prayer ſhe earneſtly deſired God to aboliſh the Idolatrous Maſs, and to deliver the Kingdom from Popery. To which Prayer moſt of the People, and the Sheriff himſelf, cried *Amen*.

THEN her Friends brought her ſome Drink, and ſhe taking the Cup in her Hand, ſaid, I drink to all them that unfeignedly love the Goſpel of our Lord Jeſus Chriſt, and wiſh the aboliſhing of Popery.

Then many of her Friends (and Women of the Town) pledged her, who was afterwards put to open Penance for ſo doing.

WHEN ſhe was chained to the Stake, ſhe ſhewed a chearful Countenance, and was very patient; and many People ſhed Tears for her. When the Fire was put to her ſhe neither ſtruggled nor ſtirred: but lifting up her Hands to Heaven, ſhe reſigned her Soul to God, and ſoon expired. For the under Sheriff, at the Requeſt of her Friends, had provided ſuch Fuel for the Fire, whereby ſhe was quickly diſpatched out of this miſerable World, in *September* 1557.

BRITISH
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MUSEUM

The Martyrdom of Ralph Allerton James Auſtoo
Margery Auſtoo *&* Richard Roth *at* Iſlington.



The LIVES *of* RALPH ALLERTON, JAMES AWSTOO, MARGERY AWSTOO, *his Wife*; *and* RICHARD ROTH, *who were burned at* Iſlington, *near* London.

RALPH ALLERTON, a Year before his Condemnation, was apprehended and brought before the Lord *Darcy*, where he was accuſed not only of abſenting from Church, but alſo that by his Preaching he had perſuaded others to do the like. And being examined thereupon, he confeſſed, that he coming to his Pariſh-Church of *Bentley*, and finding the People ſitting there, ſome gazing about, and others talking together, he exhorted them to pray and meditate on God's Word, and not ſit idle; to which they willingly conſented; and after Prayer, he read them a Chapter out of the *New Teſtament*.

IN this Exerciſe he continued for ſometime, until he was informed that he ought not to do ſo by the Law, he not being Prieſt nor Miniſter, and then he left off: He likewiſe confeſſed that he was taken up for reading in the Pariſh of *Welly*; but when thoſe that took him underſtood that he read but once, and that it was an Exhortation to Obedience, they let him go; and after that being afraid, he kept himſelf cloſe in Woods, Barns, and ſolitary Places, until he was apprehended. After this Examination, the Lord *Darcy* ſent him to *London* to the Queen's *Council*, but they not willing to trouble themſelves with him, ſent him to Dr. *Bonner*, Biſhop of *London*. And he at length perſwaded him to revoke his Profeſſion, and make publick Recantation at *Paul*'s Croſs, and then he was ſet at Liberty, and ſo returned into the Country. But he was mightily troubled in his Conſcience for what he had done, and earneſtly repented thereof, and then openly profeſſed his Faith again, until *Thomas Tye*, the Prieſt of the Pariſh, (who formerly had

had been a Profeſſor of the Truth, but now a Perſecutor thereof) cauſed him to be again apprehended and ſent up to the Biſhop of *London*.

WHEN the ſaid *Ralph Allerton* came again before the Biſhop, he aſked him what brought him there, and ſaid, he believed him to be wrongfully accuſed, unleſs he had diſſembled.

ALLERTON ſaid, he was not guilty of what he was accuſed; and he deſired to know who were his Accuſers, and what was laid to his Charge, that he might know how to anſwer for himſelf.

THEN the Biſhop told him if he had not diſſembled he need not be afraid nor aſhamed to anſwer for himſelf; and urged him to tell if he had diſſembled in his former Recantation.

THEN *Allerton* replied to the Biſhop, If I cannot have mine Accuſers to accuſe me before you, my Conſcience doth conſtrain me to accuſe myſelf.

FOR I confeſs, I have moſt grievouſly offended God in my Diſſimulation when I was laſt before your Lordſhip; for which, God knows, I am now very ſorry.

WHEREIN, I pray thee, ſays the Biſhop, didſt thou diſſemble when thou waſt before me?

MY Lord, ſaid *Allerton*, If your Lordſhip doth remember, I did ſet my Hand to a certain Writing, the Contents whereof (as I remember) were, That I did believe in all Things as the Catholick Church teacheth, *&c.* in which I did not diſcloſe my Mind, but ſhamefully diſſembled; becauſe I made no Difference between the true Church and the untrue.

THEN the Biſhop bid him to declare which he taught to be the true Church; but *Allerton* would not allow the Church of *Rome* to be the true Church, but ſaid thoſe Chriſtians that were perſecuted by the Church of *Rome* were Members of the true Catholick Church of Chriſt; and after much Diſcourſe of this Matter, the Biſhop called him Heretick,

Heretick, and ſaid he deſerved to be burnt; and ſent him to *Little-Eaſe*, a Priſon at *Guild-Hall* in *London*.

THE next Day the Biſhop ſent for him, and there was then with the Biſhop the Dean of St. *Paul*'s, and the Chancellor of the Dioceſs; and the Biſhop brought ſome of *Ralph Allerton*'s Writings, and aſked him, If they were his Hand-Writing; and he owned it.

THEN the Biſhop aſked him where he was at Church, at Maſs or at Mattens, ſince he was laſt with him?

ALLERTON anſwered, that he had ſince been neither at Maſs nor Mattens, nor any other ſtrange worſhipping of God.

THEN *Thomas Tye*, the Prieſt of *Bently*, told the Biſhop that he was a ſeditious Perſon, and made a great Complaint againſt him. And after much Diſcourſe he was ſent to Priſon again.

AND upon the 2d of *May*, 1557, *Allerton* was brought before Biſhop *Bonner*, and three Noblemen of the Queen's Council; and others were preſent.

THEN the Biſhop aſked *Allerton* what he would ſay to the Sacrament of the Altar, whether after the Words of Conſecration ſpoken by the Prieſt, there remained no Bread, but the very Body of our Saviour Jeſus Chriſt, God and Man, and no other Subſtance, under the Form of Bread?

ALLERTON ſaid, Where find you that, my Lord, written?

THE Biſhop ſaid, Did not Chriſt ſay, *This is my Body?* Wilt thou deny theſe Words of our Saviour Chriſt? Or elſe was he a Diſſembler, ſpeaking one Thing and meaning another? Now I have taken you.

YES, my Lord, replied *Allerton*, you have taken me, indeed; and will keep me until you kill me. But, my Lord, I wonder you leave out the Beginning of the Inſtitution of the Supper of the Lord: For Chriſt

Chriſt ſaid, *Take ye, and eat ye, this is my Body.* And if you ſhall pleaſe to join the former Words to the latter, then I ſhall make you an Anſwer.

WHY then, ſays the Biſhop, thou muſt needs ſay it is his Body, for he ſaid it himſelf; and thou confeſſed that he would not lie.

No, my Lord, ſaid *Allerton*, Chriſt is true, and all Men are Liars: Yet I utterly refuſe to take the Words of our Saviour ſo fantaſtically as you teach us to take them; for then we ſhould conſent to the Hereticks called *Neſtorians*, who denied that Chriſt had a true natural Body. And ſo methinks, you do, my Lord, if you affirm his Body to be there, as you ſay he is, then muſt you needs alſo affirm that it is a fantaſtical Body, and not a true natural Body: And therefore look to it for God's ſake: And let theſe Words go before, *Take ye, and eat ye*, without which Words the reſt are not ſufficient. But when the worthy Receivers do take and eat, even then is filled the Words of our Saviour to him or them that ſo receive.

THERE was more ſaid of this Matter, both by the Biſhop and others, but to no Purpoſe; and then *Allerton* was ſent back from whence he came.

UPON the 15th of *May*, 1557, *Ralph Allerton* was brought to the Biſhop's Palace in *London*, and then the following Articles were miniſtred to him, *viz.*

1. *That he was of the Pariſh of* Much-Bently *in* Eſſex, *and of the Dioceſs of* London.

2. *That on the* 10*th of* January *laſt paſt, Mr.* John Mordant *preaching at St.* Paul's, London, *the ſaid* Ralph Alerton *did there openly ſubmit himſelf to the Church of* Rome, *with the Rites and Ceremonies thereof.*

3. *That he did conſent and ſubſcribe as well unto the Submiſſion, as alſo to one other Bill, in the which he granted, that if he ſhould at any time turn again unto*

unto his former Opinions, it ſhould be then lawful for the Biſhop immediately to denounce and adjudge him as an Heretick.

4. *That he had ſubſcribed to a Bill, wherein he affirmed, that in the Sacrament, after the Words of Conſecration be ſpoken by the Prieſt, there remaineth ſtill material Bread and material Wine; and that he believed that the Bread is the Bread of Thankſgiving, and the Memorial of Chriſt's Death; and that when he received it, he received the Body of Chriſt ſpiritually in his Soul, but material Bread in Subſtance.*

5. *That he had openly affirmed, and alſo adviſedly ſpoken that which is contained in the ſaid former fourth Article, laſt before ſpecified.*

6. *That he had ſpoken againſt the Biſhop of* Rome, *with the See and Church of the ſame, and alſo againſt the ſeven Sacraments, and other Ceremonies and Ordinances of the ſame Church, uſed then within this Realm.*

7. *That he had allowed and commended the Opinions and Faith of Mr.* Cranmer, Ridley, and Latimer, *and others, of late burnt within this Realm, and believed their Opinions to be good and godly.*

8. *That he had divers Times affirmed, that the Religion uſed within this Realm, at the Time of his Apprehenſion, was neither good nor agreeable to God's Word; and that he could not conform himſelf thereunto.*

9. *That he had affirmed that the Book of Common-Prayer, ſet forth in the Reign of King* Edward the VIth, *was in all Parts good and godly: And that the ſaid* Ralph *and his Company, being Priſoners, did daily uſe among themſelves, in Priſon, ſome Part of the ſame Book.*

10. *That he had affirmed, That if he were out of Priſon he would not come to Maſs, Mattens, nor Even-ſong, nor bear Taper, Candle, nor Palm, nor go in Proceſſion, nor would receive Holy Water, Holy Bread, Aſhes, or Pix, nor any other Ceremony then uſed within this Realm.*

11. *That he had affirmed, That if he were at Liberty he would not confeſs his Sins to any Prieſt, to receive Abſolution of him, nor yet would receive the Sacrament of the Altar, as it was then uſed.*

12. *That he had affirmed, That praying to Saints, and Prayers for the Dead, were neither good nor profitable, and that a Man is not bound to faſt and pray, but at his own Will and Pleaſure; neither that it is lawful to reſerve the Sacrament nor to worſhip it.*

13. *That the ſaid* Ralph Allerton *hath according to theſe Affirmations, abſtained and refuſed to come unto his Pariſh-Church ever ſince the* 10th *of* January *laſt, or to uſe, receive, or allow, any Ceremonies, Sacraments, or other Rites then uſed in the Church.*

To all thoſe Articles the aforeſaid *Ralph Allerton* anſwered affirmatively, denying, preciſely, none of them; ſaving to this Clauſe in the 12th Article, That a Man is not bound to faſt and pray, but at his own Will and Pleaſure; he ſaid that he had affirmed no ſuch Thing: But he confeſſed that he had not faſted and prayed ſo oft as he was bound to do.

AND to this Anſwer he did ſubſcribe in this Sort, Except it be proved otherwiſe in the Holy Scriptures, I do affirm theſe Articles to be true. *Ralph Allerton.*

UPON the 7th of *July*, *Ralph Allerton* was brought before Dr. *Darbyſhire* in the Biſhop of *London*'s Palaces, who examined him again upon the former Articles; and he perſiſted in his former Anſwers: Then the Doctor endeavoured to perſwade him to recant his Opinions, and alſo threatned him that if he would not recant he ſhould be burnt for an Heretick. To whom the ſaid *Ralph* did boldly anſwer, I would I might be condemned even to Morrow, for I perceive the Biſhop of *London* doth nothing but ſeek Mens Blood: Whereupon Dr. *Darbyſhire* ſent him again to Priſon.

AND

AND upon the 10th of *September* following the Biſhop of *London* ſent for him, and for the three others before mentioned, and cauſed them all four to be brought to his Houſe at *Fulham*, and there in his private Chapel in his Houſe he judicially propounded to them certain other new Articles; of the which, the Tenour of the firſt, fifth, ſixth, and ſeventh, is in the ſecond, third and fourth of the former Articles; as for the reſt, the Contents are as follows.

THOU *Ralph Allerton* canſt not deny but that the Information given againſt thee, and remaining now in the Acts of this Court of thine Ordinary *Edmund Bonner* Biſhop of *London*, was and is a true Information.

THIS Information was given by *Thomas Tye*, Curate of *Bently*, and *John Painter*, *William Hanes*, *John Barker*, *John Cater*, *Thomas Chandler*, *Jeffery Beſtwood*, *John Richard*, and *Richard Meer*, of the ſame Pariſh.

AND the Effect thereof was this, That one *Lawrence Edwards* had a Child that was unchriſtened, and Mr. *Tye* the Curate aſked him why his Child was not baptiſed? *Edwards* anſwered, It ſhould be when he could find one of his own Religion.

THEN ſaid the Curate, You have had ſome Inſtructor that hath taught you of late.

YES, ſays *Edwards*, ſo I have; and if your Doctrine be better than his then I will believe you; and ſo he offered to fetch him, and the Conſtable went with him, and they brought *Ralph Allerton* before the ſaid *Tye*, the Curate of *Bently*; and he aſked *Allerton* if he had inſtructed *Edwards* that it was againſt God's Commandments to enter into the Church.

ALLERTON ſaid, O good People! now is fulfilled the ſaying of the godly Prieſt and Prophet *Eſdras*, viz. *The Fire of a Multitude is kindled againſt a few; they have taken away their Houſes and ſpoiled*

their Goods, &c. Which of you have not ſeen this Day? Who is here among you that ſeeth not all theſe Things done upon us this Day?

THE Church which they call us unto, is the Church of Antichriſt, a perſecuting Church, and the Church malignant. Theſe and many more Words he ſpake, for which he was apprehended and ſent to the Biſhop of *London*, as has been already declared.

THEN he was charged with writing ſeveral Letters, and other Things, which were found with him in Priſon, *&c.* and were ſhewed unto him; and he confeſſed that he had written, and that they were intended to be ſent to ſome that were in Priſon for the Goſpel at *Colcheſter*, who were ſince burnt.

THE Forenoon being ſpent in theſe Matters, the Biſhop deferred his farther Examination until the Afternoon; and then he appearing again before the Biſhop, certain other Articles were objected to the ſaid *Ralph Allerton*, which being for the moſt Part trifling or falſe, he refuſed to anſwer to them, ſaving that he granted that he did miſlike their Maſs, and other Ceremonies becauſe they were wicked and naught. And he alſo told the Biſhop that he and his Accomplices did nothing but ſeek to kill Innocents.

THEN the Biſhop aſked him if he would believe in all Points touching the Sacrament of the Altar, as it contained in the General Counſel holden and kept under *Innocentius* the IIId; and thereupon the Biſhop did read unto him the Decree of the ſaid Counſel touching the Sacrament.

UNTO which *Allerton* ſaid, I believe nothing contained in the ſame Council, neither have I any Thing to do therewith: And its not neceſſary that any Man elſe have to do therewith.

THEN ſaid *Bonner*, Thou art of the Opinion that the Hereticks lately burnt at *Colcheſter* were of.

ALLERTON ſaid, I am of their Opinion; and I believe that they be Saints in Heaven.

THEN Biſhop *Bonner* aſked him what he had to

ſay

ſay why he ſhould not pronounce Sentence of Condemnation againſt him?

ALLERTON anſwered, You ought not to condemn me as an Heretick, for I am a good Chriſtian: But do as you have determined, for I ſee that right and Truth be ſuppreſſed, and cannot appear upon Earth.

THEN the Biſhop pronounced Sentence againſt him, and delivered him unto the ſecular Power, who kept him the till 17th of *September*.

The Examination of JAMES AWSTOO *and* MARGERY *his Wife.*

UPON the 16th of *July*, 1557, Theſe two Perſons were brought before Biſhop *Bonner* at his Palace in *London*; where the Biſhop, among other Queſtions, aſked the ſaid *James* where he had been confeſſed in *Lent*, and where he received the Sacrament at *Eaſter?*

THE ſaid *James* anſwered, That he had, indeed, been confeſſed of the Curate of *Alhallows Barking*, near the Tower of *London*, but that he had not received the Sacrament of the Altar, for he defyed it from the Bottom of his Heart.

WHY, ſaid the Biſhop, doſt thou not believe that in the Sacrament of the Altar there is the true Body and Blood of Chriſt?

No, ſaid *Awſtoo*, not in the Sacrament of the Altar, but in the Supper of the Lord, to the faithful Receiver is the very Body and Blood of Chriſt by Faith.

THEN the Biſhop aſked *Margery*, the ſaid *James Awſtoo's* Wife, how ſhe liked the Religion then uſed in the Church of *England?*

SHE anſwered, That ſhe believed the ſame was not according to God's Word, but falſe and corrupt; and that they who did go thereunto, did it more for fear of the Law than otherwiſe.

THEN

THEN the Biſhop aſked her if ſhe would go to Church and hear Maſs, and pray for the proſperous State of the King, being then Abroad in his Affairs?

SHE Anſwered, She defied the Maſs with all her Heart, and would not come into any Church wherein there were Idols.

AFTER this they had divers Articles objected againſt them, as had been formerly objected unto others, unto which they gave ſuch Anſwers as was agreeable to the Truth of the Goſpel of Chriſt.

AND upon the 10th of *September* they were, with others, brought into the Biſhops Chappel at *Fulham*, where their Articles and Anſwers were again read unto them, and they perſiſting in their Faith, and refuſing to hearken to the Biſhop, perſwading them to recant, he then pronounced againſt each of them ſeverally the Sentence of Condemnation, and declared them into the Hands of the Sheriff there preſent, who kept them in Cuſtody until the 17th of *September*.

The Examination of RICHARD ROTH.

THIS *Richard Roth* was brought before the Biſhop of *London*, *July* the 4th, 1557, who, after Examination, endeavoured to perſwade him to believe there were ſeven Sacraments, and alſo to acknowledge that in the Sacrament of the Altar (after the Words of Conſecration duly ſpoken) there remained the very Subſtance of Chriſt's Body and Blood, and none other.

WHEREUNTO the ſaid *Richard Roth* made this Anſwer That if the Scriptures did ſo teach him, and that he might be by the ſame ſo perſwaded, he would ſo believe it, otherwiſe not.

THE ſaid *Richard* was examined of the ſaid Sacrament again on the 9th of *September*, and then he plainly declared, that in the ſaid Sacrament of the Altar

Altar (as it was then uſed) there was not the very Body and Blood of Chriſt, but that it was a dead God; and that the Maſs was deteſtable, and contrary to God's Holy Word and Will; from the which Faith and Opinion he ſaid he would not go nor decline.

THE next Day, being the 10th of the ſame Month of *September*, at the Biſhop's Houſe at *Fulham*, the Biſhop objected to the ſaid *Richard Roth*, by Way of Article, that he was a Comforter and Upholder of Hereticks, and had written a Letter to that Effect to certain Perſons that were burnt at *Colcheſter*, which Letter he confeſſed.

THEN the Biſhop aſked him what he thought of his Fellow-Priſoner, *Ralph Allerton?*

HE anſwered, That he thought him to be one of the elect Children of God: and that if hereafter at any Time he happened to be put to Death for his Faith and Religion, he thought he ſhould die a Martyr.

AND he farther ſaid, My Lord, becauſe the People ſhould not ſee and behold your Doings, you cauſe me and others to be brought to our Examinations by Night, being afraid, belike, to do it by Day.

THEN the Biſhop aſked him how he liked the Order and Rites of the Church then uſed in *England?*

To whom he ſaid, That he ever had, and yet did abhor the ſame with all his Heart.

THEN divers that were preſent with the Biſhop perſwaded the ſaid *Richard* to recant, and aſk Mercy of the Biſhop; but he replyed, No, I will not aſk Mercy of him that cannot give it. And ſo he was preſently condemned and delivered to the Sheriff.

AND upon the 17th of *September*, 1557, the four Perſons thus condemned, *viz. Ralph Allerton*, *James Awſtoo*, with *Margery* his Wife, and *Richard Roth*, were conveyed by the Sheriff to *Iſlington*, near *London*, where they were faſten'd to two Stakes,

and

and conſumed together in one Fire, giving up their Lives for the Teſtimony of the Truth.

The LIVES *of* AGNES BONGEOR, *and* MARGARET THURSTON, *who ſuffered at* Colcheſter *in* Eſſex.

THESE two Women were condemned with the ten Priſoners before-mentioned, at *Colcheſter*, and upon the like Occaſion, and ſhould have ſuffered with them on the 2d of *Auguſt*: But *Agnes Bongeor* was called *Agnes Bowyer* in the Writ for her Burning and ſo the Bailiffs reſpited her until the Writ was amended, for the which Delay ſhe was much troubled. And *Margaret Thurſton* going back into the Priſon to fetch her Pſalter, when the other Priſoners were called out to Execution the Goaler locked the Door, and ſhe was left behind for that Time.

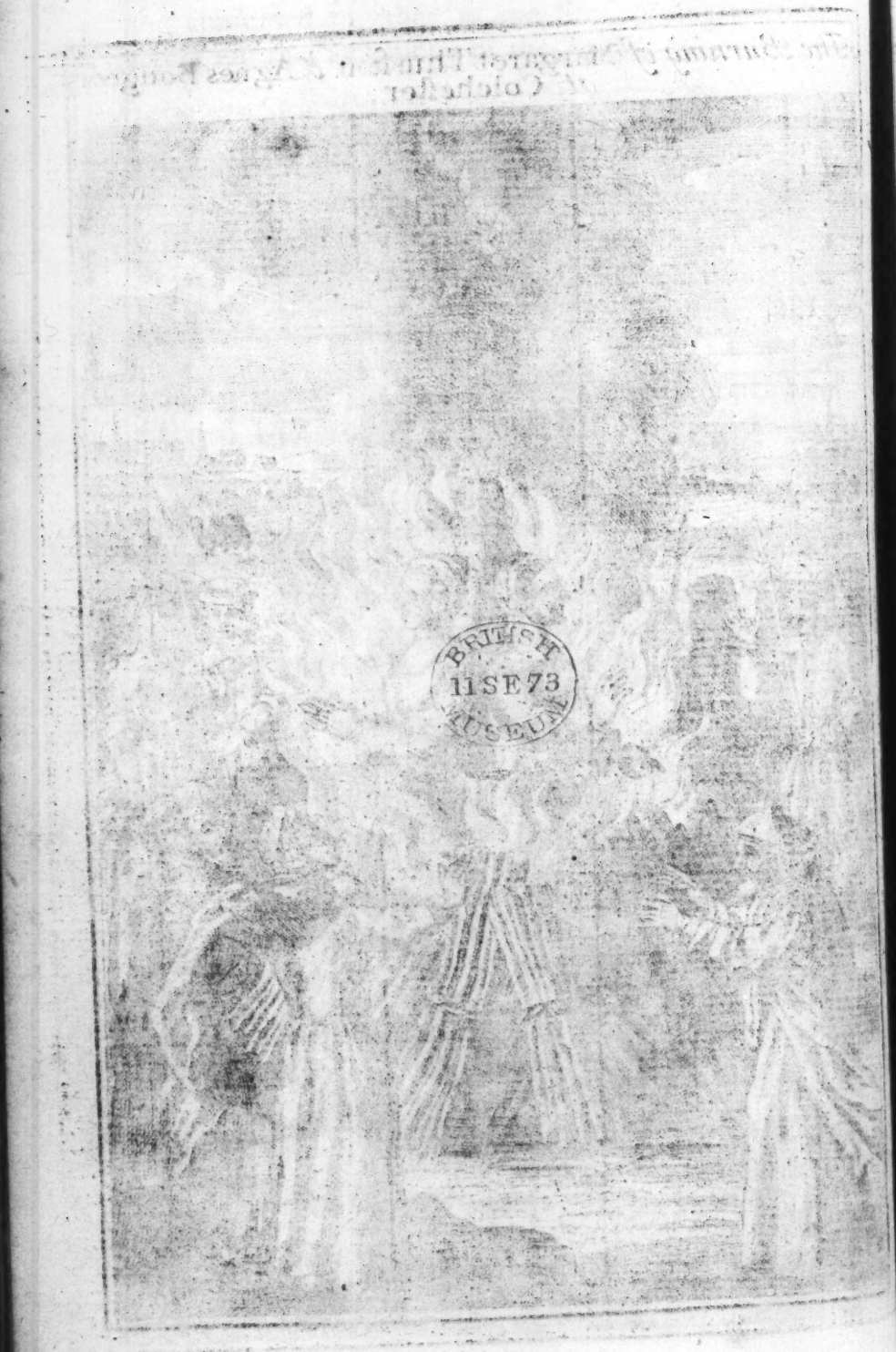
BUT upon the 17th of *September* following, in the ſame Year, 1557, theſe two good Women were brought to the Place of Execution, by *Colcheſter*, and as ſoon as they came there, they both fell on their Knees and made their humble Prayers to God, which when they had done, they roſe up and went to the Stake joyfully, and were immediately chained thereto; and when the Fire had compaſſed them about, they with great Joy and Triumph reſigned their Souls and Spirits into the Hands of the Lord, dying for the Teſtimony of his Truth.

The LIFE *of* JOHN KURDE, *Martyr*.

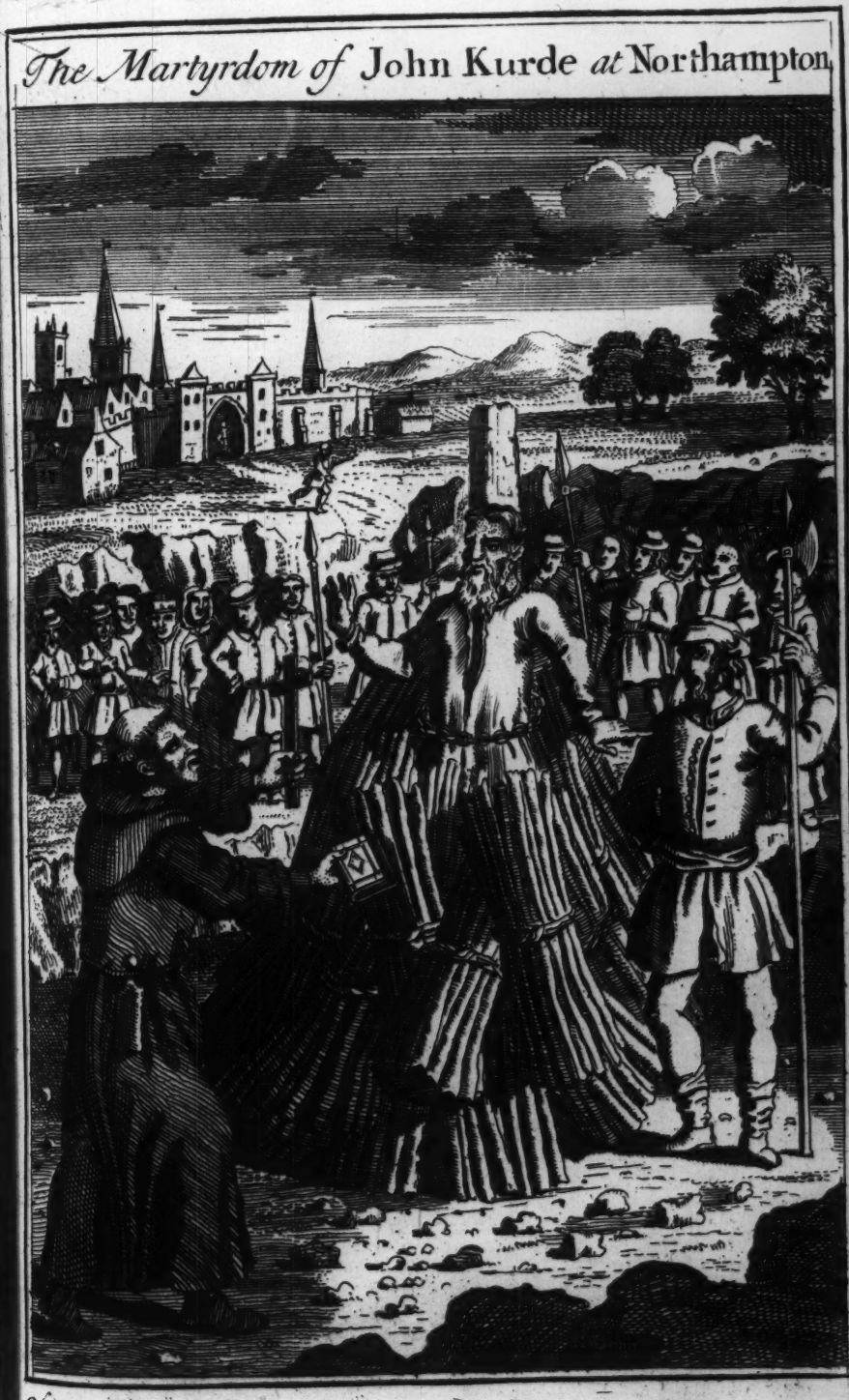
JOHN KURDE was a Shoe-maker by Trade, and dwelt in the Pariſh of *Syrſam* in the County of

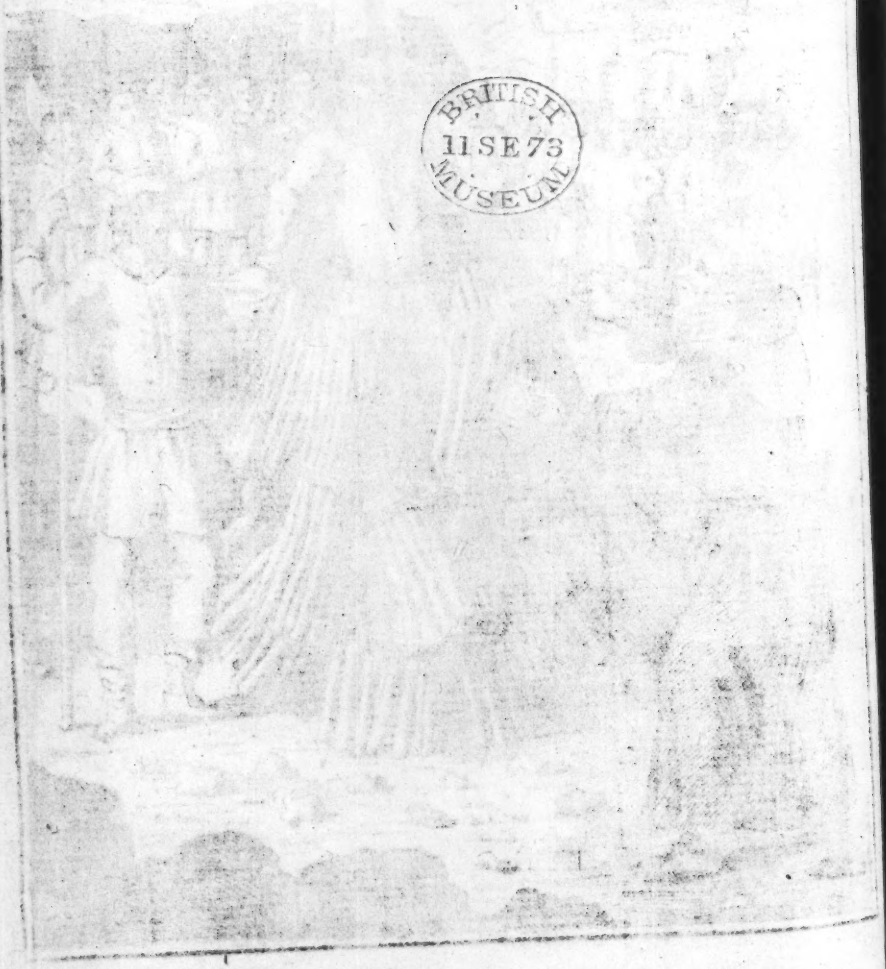
The Burning of Margaret Thurſton *&* Agnes Bongeor *at* Colcheſter.



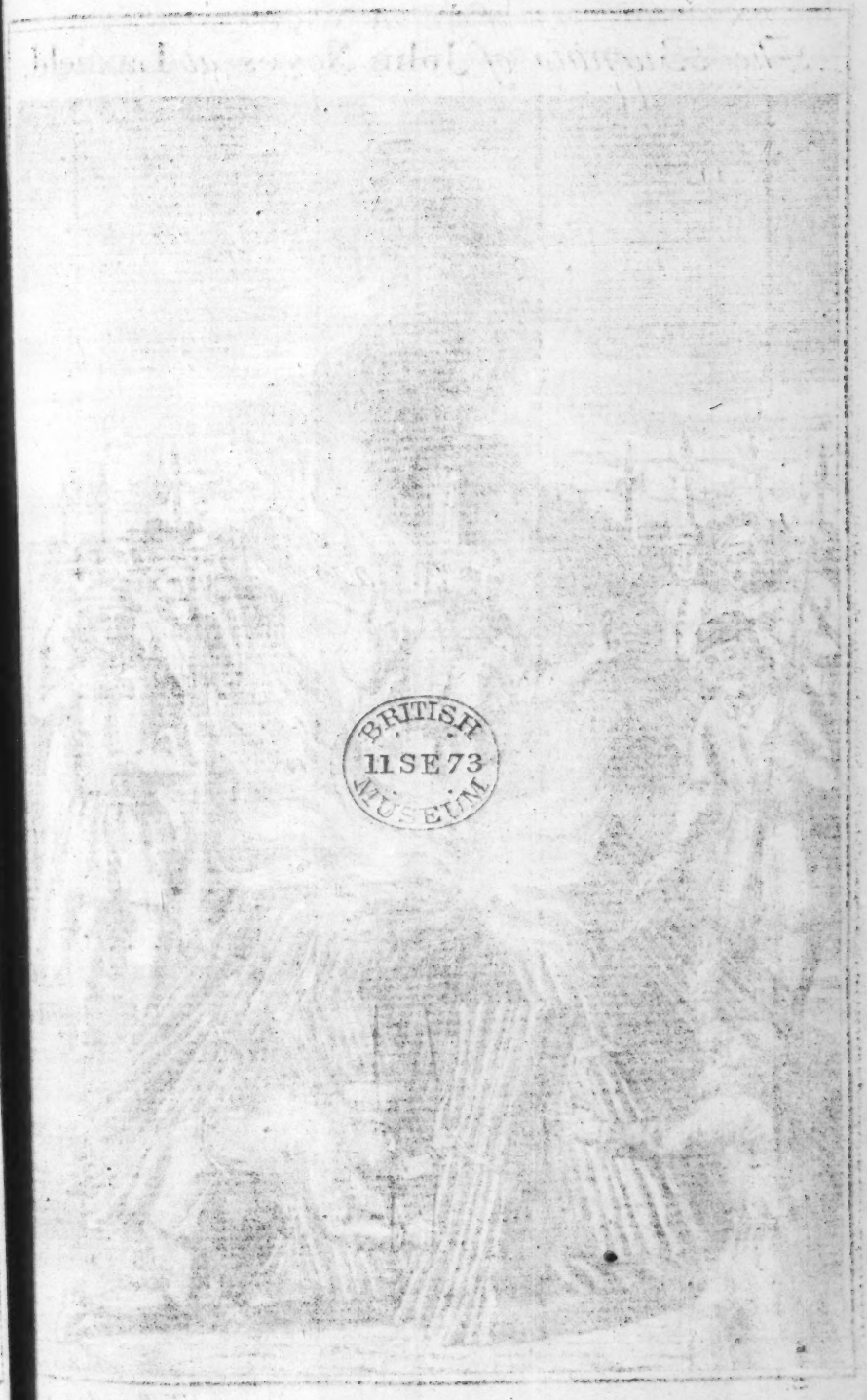


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The Martyrdom of John Kurde at Northampton

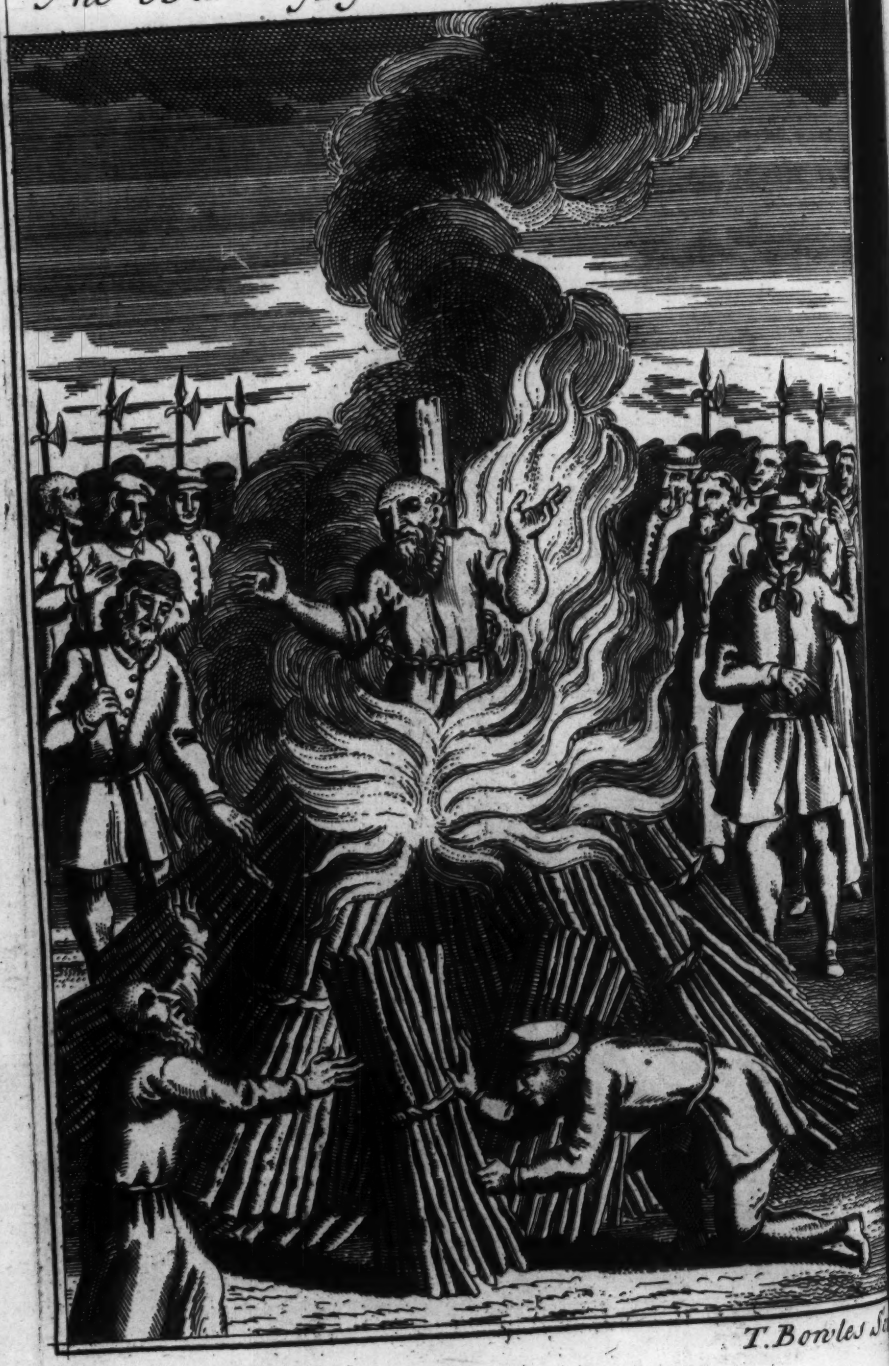


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The Burning of John Noyes *at* Laxfield.



T. Bowles Sc

of *Northampton* and Dioceſs of *Peterburgh*, he was impriſoned in the Caſtle at the Town of *Northampton*, for denying the Popiſh Doctrine of Tranſubſtantiation; for which Cauſe *William Bynley*, Batchelor of Law, Chancellor to the Biſhop of *Peterburgh*, and Archdeacon of *Northampton*, did pronounce Sentence of Excommunication againſt the ſaid *John Kurde*, in the Pariſh Church of *All-Saints* in *Northampton*, in the Month of *Auguſt*, 1557, and delivered him to the ſecular Power.

AND in *September* following, at the Command of Sir *Thomas Treſham*, High Sheriff of the County, the ſaid *John Kurde* was led forth by the Officers without the North Gate of *Northampton* to a Place called the *Stone Pits*, where being chained to a Stake, he was burnt as an Heretick. There was a Popiſh Prieſt ſtanding there, whoſe Name was *John Roſe*, Vicar of St. *Giles* in *Northampton*, who ſaid unto *John Kurde*, that if he would recant, he was authorized to give him his Pardon. But *John Kurde* anſwered, that he had his Pardon by Jeſus Chriſt; and ſo patiently ended his Life in the Fire.

The LIFE *of* JOHN NOYES, *Martyr.*

THIS *John Noyes* was a Shoe-maker that dwelt at *Laxfield* in the County of *Suffolk* and Dioceſs of *Norwich:* He was apprehended by ſeveral Conſtables, *April* the 9th, 1557, and brought before ſeveral Juſtices of the Peace, who were then ſitting at *Hoxton* in the County aforeſaid, where ſeveral of the Townſmen were ſummoned by the Juſtices to inquire if any Perſons did not come to Maſs, and why they would not come; and to make their Return of the ſame to the ſaid Juſtices; upon this Account *John Noyes* aforeſaid was returned, and apprehended, and brought before the Juſtices, who committed

mitted him to *Eye* Dungeon in the ſaid County, where he continued for ſome Time; from thence he was ſent to *Norwich*, and brought before the Biſhop there, where were adminiſtered to him the following Interrogatories.

1. Whether he believed that the Ceremonies uſed in the Church were good and godly, to ſtir up Mens Minds to Devotion?

2. *Item.* Whether he believed the Pope to be the ſupreme Head of the Church here on Earth.

3. *Item.* Whether he believed the Body of our Lord Jeſus Chriſt to be in the Sacrament of the Altar under the Forms of Bread and Wine, after the Words of Conſecration.

UNTO which Queries he anſwered negatively, and ſaid moreover, that he thought the natural Body of Chriſt to be only in Heaven, and not in the Sacrament.

WHEREUPON the Biſhop read Sentence againſt him in the Preſence of Dr. *Dunning*, Chancellor of the Dioceſs, Sir *William* and Sir *Thomas Woodhouſe*, Mr. *Ferrar*, Alderman of *Norwich*, and divers others.

AFTER Condemnation he was ſent from *Norwich* to *Eye* Priſon, (where he was before) and upon the 21ſt of *September*, 1557, he was at Midnight ſent to *Laxfield* to be burnt; in the Morning he was brought to the Stake, where was Juſtice *Thurſton*, and Mr. *Waller* the Under Sheriff, and *Thomas Lovel* the High Conſtable. Now the Fire was put out in moſt Houſes in the Street, but *Thomas Lovel* ſpied a Smoak from the Top of a Chimney, ſo he and his Man went thither, and broke open the Door, and ſo got Fire, and brought it to the Place of Execution.

WHEN *John Noyes* came to the Place where he was to ſuffer, he kneeled down and repeated a Pſalm and certain

certain Prayers; and when he was bound to the Stake he ſaid, Fear not them that can kill the Body, but fear him that can kill both Body and Soul, and caſt it into everlaſting Fire.

WHEN he ſaw his Siſter weeping, and making Moan for him, he bid her not weep for him, but weep for her Sins.

THEN one *Nicholas Cademan*, an Hoſtler, brought a Faggot and ſet it againſt him, and *John Noyes* took the Faggot and kiſſed it, and ſaid, Bleſſed be the Time that ever I was born to come to this.

THEN he delivered his Pſalter to the Under-Sheriff, deſiring him to be good to his Wife and Children, and deliver her the ſame Book: And the Sheriff promiſed him that he would, but he did not perform his Promiſe.

THEN ſaid *John Noyes* to the People, They ſay that they can make God of a Piece of Bread; believe them not.

THEN ſaid he again, Good People, bear Witneſs I do believe to be ſaved by the Merits and Paſſion of Jeſus Chriſt, and not by my own Merits. And ſo the Fire was kindled and burnt about him; and then he ſaid, *Lord have mercy upon me. Chriſt have have mercy upon me. Son of* David *have mercy upon me.*

AND ſo he yielded up his Life.

WHEN his Body was burnt, they made a Pit to bury the Coals and Aſhes, and amongſt the ſame they found one of his Feet that was not burnt, but whole up to the Ankle, with the Hoſe on, and they buried it with the reſt.

The LIFE *of* CICELY ORMES.

CICELY ORMES was the Wife of one *Edmund Ormes*, of the Pariſh of St *Lawrence* in the City

of *Norwich*, Weaver; ſhe was about 32 Years old, and was apprehended at the burning of *Simon Miller* and *Elizabeth Cooper* before-mentioned, for ſaying, that ſhe would pledge them out of the ſame Cup that they drank of.

FOR this Saying one Mr. *Corbet*, of *Spowſon* near *Norwich*, took her, and ſent her to *Dunning* the Chancellor of *Norwich*; and when ſhe came before him he aſked what ſhe ſaid to the Sacrament of Chriſt's Body?

SHE anſwered, ſhe did not believe that it was the Sacrament of the Body of Chriſt.

YEA, ſaid the Chancellor: But what is that which the Prieſt holds over his Head?

SHE replied, It is Bread; and if you make it any better it is worſe.

AT which Words the Chancellor being angry, ſent her to the Biſhop's Priſon, to the Cuſtody of one named *Fellow*.

UPON the 23d of *July*, 1557, the Chancellor ſent for her again, he ſitting in Judgment with one Mr. *Briggs* and others.

AND when ſhe came into Court, the Chancellor told her, if ſhe would go to Church and keep her Tongue ſhe ſhould be at Liberty and believe as ſhe would.

BUT *Cicely* anſwered, that ſhe would not conſent to his wicked Deſire, let him do with her what he would; for if ſhe ſhould, ſhe ſaid, God would ſurely plague her.

THEN the Chancellor told her he had ſhewed more Favour to her than he had done to any, and that he was loth to condemn her, conſidering that ſhe was an ignorant, unlearned, and fooliſh Woman.

BUT ſhe told him, if he did, he ſhould not be ſo deſirous of her ſinful Fleſh, as ſhe would (by God's Grace) be content to give it in ſo good a Quarrel.

THEN

THEN the Chancellor roſe up and read the Sentence of Condemnation againſt her, and delivered her to the Sheriffs of the City, *Thomas* and *Leonard Sutherton*, Brethren, who carried her to *Guild-hall* in *Norwich*, where ſhe remained till the Day of her Death.

THIS *Cicely Ormes* was a very ſimple Woman, but zealous in her Religion; ſhe was born at *Eaſt Dereham* in *Norfolk*, the Daughter of one *Thomas Hawne*, a Taylor, and had been apprehended a Year before this laſt Time of her being taken, and ſhe then recanted; but had no Quietneſs in her Conſcience until ſhe had forſaken all Popery. Between the Time of her Recantation and Retaking, ſhe had cauſed a Letter to be written for her, to give to the Chancellor, to let him know that ſhe repented of her Recantation from the Bottom of her Heart, and would never do the like again while ſhe lived. But before ſhe had delivered her Letters ſhe was apprehended as aforeſaid.

UPON the 23d of *September*, 1557, between 7 and 8 o'Clock in the Morning, the two Sheriffs aforeſaid brought the ſaid *Cicely Ormes* to the Place of Execution, without the Gate called *Biſhop's-Gate* at *Norwich*, where many People were aſſembled.

WHEN ſhe came to the Stake ſhe kneeled down and made her Prayers to God; when ſhe had done ſhe roſe up and ſaid, 'Good People, *I believe in God* 'the Father, God the Son, and God the Holy Ghoſt, 'three Perſons and one God. This do I not nor will 'I recant: But I recant utterly, from the Bottom 'of my Heart, the Doings of the Pope of *Rome*, and 'all his Popiſh Prieſts and Shavelings; I do utterly 'refuſe, and never will have to do with them again, 'by God's Grace. And, good People, I would not 'have you to think that I believe to be ſaved becauſe 'I here offer myſelf to Death in the Lord's Cauſe, but 'I believe to be ſaved by Chriſt's Death and Paſſion; 'and this my Death is and ſhall be a Witneſs of my

'Faith

'Faith unto you all here preſent. Good People, as 'many of you that do believe as I believe, pray for me.

THEN ſhe came to the Stake, and laid her Hand on it, and ſaid, Welcome the Croſs of Chriſt. Then looking on her Hand ſhe ſaw it black with the Stake, and wiped it with her Shift, (for it was the ſame Stake whereat *Simon Miller* and *Elizabeth Cooper* were burnt) then ſhe kiſſed the Stake, and ſaid, Welcome the ſweet Croſs of Chriſt; and ſo gave herſelf to be bound thereunto.

WHEN the Executioner had kindled the Fire, ſhe ſaid, *My Soul doth magnify the Lord, and my Spirit rejoiceth in God my Saviour.* And ſo ſaying, ſhe put her Hands together on her Breaſt, caſting her Eyes and Hands upwards, and ſo ſtood heaving her Hands, by little and little, till the Sinews of her Arms burſt in ſunder, and then they fell; and ſo ſhe yielded up her Life unto the Lord as quietly as though ſhe had been in a Slumber, or as one feeling no Pain: So gracious was the Lord unto her.

The LIVES *of* JOHN HALLINGDALE, WILLIAM SPARROW *and* RICHARD GIBSON; *who were burnt in* Smithfield, London.

THESE three Perſons above-named, were brought before *Bonner*, Biſhop of *London*, as being ſuſpected of Hereſy, *November* the 5th, 1557, to whom he and his Officers did adminiſter divers Articles, to each of them ſeverally, requiring their reſpective Anſwers thereunto.

AND he began firſt with *John Hillingdale*, to whom the following Articles were propoſed:

1. *That the ſaid* John Hallingdale *is of the Dioceſs of* London, *and ſo ſubject to the Biſhop of* London's *Juriſdiction.*

2. *That*

2. *That the ſaid* John, *before the Time of the Reign of* Edward the VIth, *late King of* England, *was of the ſame Faith and Religion that was then obſerved, believed, taught, and ſet forth here in this Realm of* England.

3. *That during the Reign of the ſaid* Edward the VIth, *late King of* England, *upon the Occaſion of the Preaching of certain Miniſters in that Time, he did not abide in his former Faith and Religion, but did depart from it, and ſo did and doth continue till this preſent Day, and ſo determineth to do (as he ſaith) to his Life's End.*

4. *That the ſaid* John Hallingdale *hath thought, believed, and ſpoken, divers Times, That the Faith, Religion, and Eccleſiaſtical Service, received, obſerved and uſed now in this Realm of* England, *is not good and laudable, but againſt God's Commandment and Word; eſpecially, concerning the Maſs and the ſeven Sacraments: And that the ſaid* John *will in no wiſe conform himſelf to the ſame; but ſpeak and think againſt it during his natural Life.*

5. *That the ſaid* John *abſenteth himſelf continually from his own Pariſh-Church of St.* Leonard, *neither hearing Mattins, Maſs, nor Evenſong; nor yet confeſſing his Sins to the Prieſt, or receiving the Sacrament of the Altar at his Hands, or in uſing other Ceremonies, as they are now uſed in the Churches and Realm of* England: *And, as he remembreth, he never came but once into the ſaid Pariſh-Church of St.* Leonard, *and careth not (as he ſaith) if he never come there any more, the Service being as it is there at preſent, and ſo many Abuſes being there, as he ſaith there are eſpecially the Maſs, the Sacraments, and the Ceremonies and Service ſet forth in* Latin.

6. *That the ſaid* John, *when his Wife, called* Alice, *was brought to Bed of a Man Child, cauſed the ſaid Child to be chriſtened in* Engliſh, *after the ſame Manner and Form in all Points, as it was uſed in the Time of the Reign of King* Edward the VIth, *aforeſaid, and*

cauſed

cauſed it to be called Joſhua, *and would not have the ſaid Child chriſtned in* Latin, *after the Form and Manner now uſed in the Church and Realm of* England; *nor will have it, by his Will, (as he ſaith) confirmed by the Biſhop.*

UNTO all which Articles the ſaid *John Hillingdale* made Anſwer, confeſſing them all and every Part of them to be true: And ſaying, that he would not revoke his ſaid Anſwers, but ſtand unto them, according as it was in every Article abovewritten.

FARTHERMORE, the ſaid Biſhop demanding of the ſaid *John Hallingdale*, Whether he did firmly believe, that in the ſaid Sacrament commonly called the Sacrament of the Altar, there is really and truly the very Body and Blood of our Saviour Chriſt or no? He made Anſwer, That he neither, in the Time of King *Edward* the VIth, nor at the preſent, did believe, that in the ſaid Sacrament there is really the very Body and Blood of Chriſt: for he ſaid, if he had ſo believed, he would (as others have done) have received the ſame, which he did not, becauſe he had believed and then did believe that the very Body of Chriſt is only in Heaven, and no where elſe.

MOREOVER, the ſaid *John Hallingdale* ſaid, That *Cranmer*, *Latimer*, *Ridley*, and *Hooper*, and generally all that of late have been burned for Hereticks, were no Hereticks at all becauſe they did preach the Goſpel. Upon whoſe Preachings he grounded his Faith and Conſcience, (as he ſaid) according to the Saying of St. *John*, in the 18th Chapter of his *Revelation*, where he ſaith, That the Blood of the Prophets and of the Saints, and of all that were ſlain upon Earth, was found in the *Babylonical* Church: By which he ſaith is underſtood, that Church whereof the Pope is Head.

AFTER this Examination, the ſaid *John Hallingdale* was ſent to Priſon again. And the next Day being the

the 6th of *November*, he was called before the Biſhop again, to whom, perſwading him to recant, *John Hallingdale* anſwered, Becauſe I will not come to your *Babylonical* Church, therefore you go about to condemn me.

THEN Biſhop *Bonner* demanded of him again, Whether he would perſevere and ſtand in his Opinions or no? He replied, that he would continue and perſiſt in them unto Death.

THEN the Biſhop read the Sentence of Condemnation againſt him, and delivered him to the ſecular Power. At the Reading of the Sentence, the ſaid *John* affirmed openly, that (thanking God) he never came into the Church ſince the Abomination came into it. And ſo he was ſent to Priſon again.

THE Examination of WILLIAM SPARROW, before the Biſhop of *London*, *Nov.* the 6th, 1557, upon the following Articles.

1. *That thou*, William Sparrow, *waſt, in Times paſt, detected and preſented lawfully unto thine Ordinary the Biſhop of* London, *called* Edmund, *who alſo is now thine Ordinary, and of the ſaid Dioceſs: And thou waſt preſented and detected unto him for Hereſy, Errors, and unlawful Opinions, which thou didſt believe, ſet forth, and hold.*

2. *That thou, before thy ſaid Ordinary, didſt openly and judicially confeſs the ſaid Hereſies, Errors, and unlawful Opinions, as appeareth plainly in the Acts of the Court, made before thine Ordinary.*

3. *That thou, after the Premiſes didſt make thy Submiſſion in Writing, and didſt exhibit and deliver the ſame as thy Deed to thy ſaid Ordinary; openly confeſſing and recognizing thy Hereſies, Errors, and unlawful Opinions, and thine Offences and Tranſlations in that Behalf.*

4. *That thou, after the Premiſes, didſt promiſe unto thy ſaid Ordinary, voluntarily, and of thine own Accord, that always, after the ſaid Submiſſion thou wouldeſt*

in all Points conform thyſelf unto the common Order of the Catholick Church obſerved and kept here in this Realm of England, *and in no wiſe fall again into Hereſies, Errors, or unlawful Opinions.*

5. *That thou, ſince thy ſaid Submiſſion, haſt willingly fallen into certain Hereſies and Errors, and haſt holden and ſet forth divers unlawful Opinions, to the very great Hurt of thine own Soul and alſo to the great Hindrance and Loſs of divers others: eſpecially, againſt the Sacraments of the Catholick Church.*

6. *That thou, ſince the ſaid Submiſſion, haſt willingly gone about divers Places within the Dioceſs of* London, *and ſold divers heretical, erroneous, and blaſphemous Ballads, and waſt apprehended and taken with the Ballads about thee, and committed to Priſon.*

UNTO all which Articles aforeſaid the ſaid *William Sparrow* anſwered in Effect as hereafter followeth.

To the firſt, ſecond, third, and fourth Articles, he anſwered affirmatively, as thus: That he was preſented and detected to Biſhop *Bonner*, unto whom he made his Subjection, *&c.* as in the ſaid Articles.

To the fifth Article he anſwered, That if he had ſpoken againſt the Sacrament of the Altar, *&c.* he had ſpoken but the Truth, for they be naught; meaning the Contents of the ſaid Article.

To the ſixth he anſwered, That he granted it; adding, that he did ſell the ſaid Ballads then ſhewed and read before him, and that the ſame did contain God's Word.

AFTER which Anſwers the ſaid *William Sparrow* was ſent back to Priſon.

AND the ſame Day, in the Afternoon, he was brought again before the Biſhop of *London*, and there he was charged with his former Submiſſion to the Biſhop, a Year ago.

UNTO

UNTO which Charge the ſaid *William Sparrow* anſwered, I am ſorry that I ever made it, and it was the worſt Deed that ever I did.

THEN the Biſhop ſaid, That he went to Church, and there was confeſſed, and heard Maſs.

THEN *William* owned that he did ſo. But he ſaid, that it was with a troubled Conſcience, as God knoweth. And ſaid farther to the Biſhop: That which you call the Truth, I do believe to be Hereſy.

THEN the Biſhop charged the ſaid *William* again with the Contents of the fifth Article abovenamed: to which he anſwered, That he had done as is contained in the ſaid Article; and ſo he ſaid he would do again if he were at Liberty. And being farther demanded of the Biſhop, whether he would perſiſt and continue in the ſame or no? He made Anſwer, that he would not go from his Opinions. And ſaid farther to the Biſhop, That which you call Hereſy, is good and godly; and if every Hair of my Head were a Man, I would burn them all, rather than go from the Truth. After this, ſome other Diſcourſe of the like Nature, paſſed between the Biſhop and the ſaid *William Sparrow*. And then the Biſhop finding him to be reſolute and unchangeable in his Faith and Opinions, he proceeded to read the Sentence of Excommunication againſt him, and condemned him as an Heretick; and ſo delivered him into the Hands of the ſecular Power, by whom he was ſent to Priſon again, in order to Execution.

The Examination of RICHARD GIBSON, *before* Edmund Bonner, *Biſhop of* London.

THIS *Richard Gibſon* was a Gentleman, who was at firſt caſt into the *Poultry Compter* in *London*, for Suretyſhip in a Matter of Debt, where he had been Priſoner about two Years; and when he was about being releaſed and ſet at Liberty, ſome Perſons out of Ill-Will to him accuſed him to the Biſhop of *Lon-*

don on Suſpicion of Hereſy, becauſe he never confeſſed, nor received the Sacrament of the Altar while he was in Priſon. For which Cauſe he was ſeveral Times brought before the Biſhop, and examined concerning his Faith and Religion.

AND at firſt he ſeemed to make a certain Submiſſion, which was recorded in the Biſhop's Regiſter, but it ſeemed not ſatisfactory to the Biſhop, becauſe he was ſtill continued in Priſon. The Articles objected to the aforeſaid *Richard Gibſon*, by the Biſhop of *London* were as follow:

1. *That the ſaid* Richard Gibſon, *Priſoner in the* Compter *in the* Poultry, *in the Dioceſs of* London, *hath, otherwiſe than became a faithful Chriſtian Man, and a good Subject in this Realm of* England, *behaved himſelf in Words and Deeds, in divers Conditions and Points, contrary to the Order, Religion, and Faith of Chriſt's Catholick Church, and contrary to the Order of this Realm, to the pernicious and evil Example of the Inhabitants of the City of* London, *and the Priſoners of the Priſon of the ſaid* Compter *in the* Poultry, *and greatly to the Hurt and Damage of his own Soul; offending eſpecially in the Articles following: By Reaſon whereof the ſaid* Richard Gibſon *was and is in the Juriſdiction of the ſaid Biſhop of* London, *and ſubject to the ſaid Juriſdiction, to make Anſwer to his Offences and Tranſgreſſions, underwritten, according to the Order of the Law.*

2. *That the ſaid* Richard Gibſon *hath irreverently ſpoken againſt the Pope, and See, and Church of* Rome, *and likewiſe againſt the whole Church of this Realm of* England, *and againſt the Seven Sacraments of the Catholick and whole Church of Chriſtendom, and againſt the Articles of the Chriſtian Faith here obſerved in this Realm of* England, *and againſt the commendable and laudable Ceremonies of the Catholick Church.*

3. *That the ſaid* Richard Gibſon *hath commended, allowed, defended, and liked, both* Cranmer, Latimer, *and*

and Ridley, *and alſo other Hereticks heve in this Realm of* England, *according to the Eccleſiaſtical Laws condemned for Hereticks; and alſo liked all their heretical and erroneous, damnable and wicked Opinions, eſpecially againſt the Sacrament of the Altar, and the Authority of the Pope and See of* Rome, *with the whole Religion thereof.*

4. *That the ſaid* Richard Gibſon *hath comforted, aided, aſſiſted, and maintained, both by Words and otherwiſe, Hereticks and erroneous Perſons, or at the leaſt ſuſpected and infamed of Hereſies and Errors condemned by the Catholick Church, to continue in their heretical and erroneous Opinions aforeſaid, favouring and counſelling the ſame unto his Power.*

5. *That the ſaid* Gibſon *hath affirmed and ſaid, that the Religion and Faith commonly obſerved and kept, and uſed now here in this Realm of* England *is not good or laudable, nor in any wiſe agreeable unto God's Word and Commandment.*

6. *That the ſaid* Richard Gibſon *hath affirmed, that the* Engliſh *Service, and the Books commonly called the Books of Communion, or Common-Prayer, here ſet forth in this Realm of* England, *in the Time of King* Edward the VIth, *were in all Parts and Points Good and Godly, and the ſame onely, and no other, ought to be obſerved and kept in this Realm of* England.

7. *That the ſaid* Gibſon *hath affirmed, that if he may at once be out of Priſon and at Liberty, he will not come to any Pariſh-Church, or Eccleſiaſtical Place, to hear the Mattens, Maſs, or Even-Song, or any Divine Service now uſed in this Realm of* England, *nor come to the Proceſſion upon Times and Days accuſtomed, nor bear at any Time any Taper or Candle, nor receive at any Time Aſhes, nor bear at any Time Palm, nor receive Pix, at Maſs-Time, nor to receive Holy Water, nor Holy Bread, nor obſerve the Ceremonies or Uſages of the Catholik Church, here obſerved and kept commonly in this Realm of* England.

8. *That the ſaid* Gibſon *hath affirmed, that he is not bound at any Time, though he have Liberty, and the Preſence*

Preſence of a Prieſt, convenient and meet, to confeſs his Sins to the ſaid Prieſt, nor to receive Abſolution at his Hands, nor to receive of him the Sacrament, commonly called the Sacrament of the Altar, after ſuch Form as is now uſed within the Realm of England.

9. *That the ſaid* Richard Gibſon *hath affirmed, That Prayer unto Saints, or Prayers for the Dead, are not laudable, available, or profitable; and that no Man is bound at any Time, or in any Place, to Faſt or Pray, but only at his own Will and Pleaſure; and that it is not lawful to reſerve or keep the ſaid Sacrament of the Altar, nor in any wiſe to adore and worſhip it.*

THE chiefeſt Matter that *Richard Gibſon* was charged withal, was not coming to Confeſſion, being thereunto required, and not receiving the Sacrament of the Altar. And for that he would not ſwear to anſwer to their Interrogatories laid againſt him.

AFTER theſe Examinations, the ſaid *Gibſon* was kept in the *Compter* Priſoner from *May* to *November* following, and then he was brought to a final Judiciary Examination. But he would not ſwear to make Anſwer to their Demands; and ſaid, that the Biſhop of *London* was not his Ordinary; his laſt Appearing was at the Biſhop's Conſiſtory Court, where the Biſhop, after other Diſcourſe with him, aſked the ſaid *Gibſon*, If he knew any Cauſe why Sentence ſhould not be pronounced againſt him? He anſwered, that the Biſhop had nothing againſt him for which he might juſtly condemn him.

THEN the Biſhop objected to him, that Men ſaid he was an evil Man.

GIBSON replied, Yea. Says he to the Biſhop, and ſo may I ſay of you alſo. Then the Biſhop read the Sentence againſt him and admoniſhed *Gibſon* to ſave his Soul.

THEN *Gibſon* ſaid, That he was contrary to them all in his Mind and Opinion, although he had formerly kept it ſecret for fear of the Law.

AND

AND ſpeaking to the Biſhop, ſaid, Bleſſed, am I that am curſed at your Hands; and ſo being committed to the ſecular Power, he was ſent to Priſon.

AND upon the 18th of *November*, 1557, theſe three good Men, *John Hallingdale*, *William Sparrow*, and *Richard Gibſon*, was brought by the Sheriffs into *Smithfield* in *London*, to their Execution, where they made their Prayers to God, and then were faſtened to the Stake with Chains: The Wood was ſet about them, and then the Fire being put to, in the Midſt of the fiery Flames they freely and and joyfully yielded up their Souls into the Hands of God, for the Teſtimony of his Truth.

The LIVES *of* RALPH ROUGH, *Miniſter*; MARGARET MARING, *who were burnt in* Smithfield *in* London.

THIS *John Rough* was born in *Scotland*, and being kept out by ſome of his Kindred from the Right of Inheritance which he had to certain Lands, he did, out of Diſcontent, enter himſelf into the Order of the Black Fryars at *Sterling* in *Scotland*, at the Age of Seventeen Years: and there he continued for the Space of ſixteen Years, until the Lord *Hamilton*; Earl of *Arran*, and Governor of the Realm of *Scotland*, taking a Liking to him, made Suit to the Archbiſhop of St. *Andrews* to have him out of his profeſſed Order, that as a ſecular Prieſt he might ſerve him as his Chaplain. At which Requeſt, the Archbiſhop cauſed the Provincial of the Houſe (having thereto Authority) to diſpenſe with him for his Habit and Order.

THIS *Rough* being thus ſet at Liberty from his Monaſtery, continued Chaplain to the ſaid Earl for

one

one Year. In which Time it pleaſed God to open his Eyes and give him ſome Knowledge of his Truth.

AND the Governor ſent him to preach in the Freedom of *Ayre*, where he continued four Years.

AFTER the Death of the Cardinal of *Scotland*, he was ſent for to St. *Andrews*, to officiate there, and had twenty Pounds a Year Penſion allowed him by King *Henry* the VIIIth of *England*.

BUT when he conſidered his own Danger and alſo abhorring the Idolatry and Supperſtition of his own Country, and hearing there was free Profeſſion of the Goſpel in the Realm of *England*, ſince King *Edward* VIth's Coming to the Crown, he therefore, ſoon after the Battel between the *Engliſh* and the *Scots* at *Muſtleburrow*, came firſt to *Carliſle*; and from thence he went to the Duke of *Summerſet*, Protector to the young King of *England*; and the ſaid Protector allowed him twenty Pounds a Year from the Crown, and ſent him to ſerve as a Preacher at *Carliſle*, *Berwick* and *Newcaſtle* upon *Tine*; then he married a Wife, and the Archbiſhop of *York* gave him a Benefice near the Town of *Kingſton* upon *Hull*, in his Dioceſs, where he continued till the Death of good King *Edward*.

IN the Beginning of Queen *Mary*'s Reign, when Religion was altered, and Perſecution aroſe thereupon, the ſaid *John Rough* took his Wife with him, and fled into *Frieſſand*, in the Low-Countries, and at a Place called *Norden*, maintained himſelf by knitting and ſelling of Caps and Hoſe, until the Month of *October* before his Death. At which Time lacking Yarn and other Neceſſaries for his Trade, he came into *England* to procure the ſame; and the 10th of *November* 1557, he arrived at *London*.

AND hearing that there was a private Congregation of religious People in that City, he joined himſelf to them, and was elected their Miniſter and Preacher. In which Office he continued for ſome Time

Time, until by Means of *Roger Serjeant*, a Taylor, a Hypocrite and False-Brother, upon the 13th of *December*, both he and one *Cuthert Simſon*, Deacon of the foreſaid Congregation, were apprehended by the Vice-Chamberlain of the Queen's Houſe-hold, at the *Saracen*'s-*Head* in *Iſlington*, near *London*, where the Congregation had then purpoſed to have aſſembled to their uſual Worſhip of Prayer and hearing God's Word: And to avoid being ſuſpected, it was given out that their Meeting was for hearing a Play.

THE Vice-Chamberlain having taken *Rough* and *Simſon*, carried them before the Queen's Council, where they were charged for aſſembling to celebrate the Communion, or Lord's-Supper.

WHERE after ſundry Examinations, *Rough* was ſent Priſoner to *Newgate*, in *London*, with a Letter ſigned by the ſaid Council.

UPON the 18th of *December*, Biſhop *Bonner* ſent for *Rough* from *Newgate* unto his Palace in *London*, and miniſtered to him the following Articles:

1. *That thou* John Rough, *didſt directly ſpeak againſt the Seven Sacraments uſed commonly and reverently as Things of Eſtimation and great Worthineſs in the Catholick Church; and alſo didſt reprove and condemn the Subſtance of the Altar; affirming, that in the ſame is not really and truly the very Body and Blood of Chriſt; and that Confeſſion to the Prieſt, and Abſolution given by him (as the Miniſter of Chriſt) for Sins, is not neceſſary nor available in any wiſe.*

2. *Thou haſt miſliked and reproved the Religion and Eccleſiaſtical Service, as it is now uſed in this Realm: and haſt allowed the Religion and Service, uſed in the latter Years of King* Edward the VIth; *and ſo much as in thee lieth, haſt, by Word, Writing, and Deed, ſet forward, taught, and preached the ſame openly; and in ſundry Places affirmed, that the ſaid* Engliſh *Service, and Doctrine therein contained, is agreeable in all Points to God's Word, and to the Truth; condemning utterly*

the Latin *Service now uſed in the Queen's Reign, and inducing others, by thine Example to do the like.*

3. *Thou haſt in ſundry Places within this Realm, commended and approved the Opinion and Doctrine of* Thomas Cranmer, *late Archbiſhop of* Canterbury, Nicholas Ridley, *and* Hugh Latimer, *concerning the Sacrament of the Altar; affirming, that in the Sacrament there remained, after the Words of Conſecration, material Bread and material Wine, without any Tranſubſtantiation.*

4. Item. *That thou haſt, in ſundry Places of this Realm, ſince the Queen's Reign, miniſtered and received the Communion, as it was uſed in the late Days of King* Edward the VIth; *and thou knoweſt, or credibly haſt heard of divers, that yet do keep Books of the ſaid Communion, and uſe the ſame in private Houſes, out of the Church, and are of Opinion againſt the Sacrament of the Altar.*

5. Item. *Thou doſt know, and haſt been converſant with all, or a great Part of ſuch* Engliſhmen *as have fled out of the Realm; and haſt conſented and agreed with them in their Opinions, and haſt ſuccoured, maintained, and holpen them; and haſt been a Conveyor of their ſeditious Letters and Books into this Realm.*

6. Item. *That thou in ſundry Places of this Realm haſt ſpoken againſt the Pope of* Rome *and his Apoſtolick See, and haſt plainly contemned and deſpiſed the Authority of the ſame; miſliking and not allowing the Faith and Doctrine thereof, but directly ſpeaking againſt it; and by thine Example, haſt induced others, the Subjects of this Realm, to ſpeak and do the like.*

7. Item. *That thou haſt ſaid that thou haſt been at* Rome, *and tarried there about thirty Days, or more, and that thou haſt ſeen little Good, or none, there, but very much Evil. Amongſt the which, thou ſaweſt one great Abomination, that is to ſay, a Man (or the Pope) that ſhould go on the Ground, to be carried upon the Shoulders of four Men, as though he had been God, and no Man. Alſo a Cardinal to have his Harlot riding openly*

openly behind him. And thirdly, A Pope's Bull, that gave expreſs Licenſe to have and uſe the Stews, and to keep open Bawdry, by the Pope's Approbation and Authority.

8. Item. *That thou, ſince thy laſt Coming into* England, *from Parts beyond Sea, haſt perniciouſly allured and comforted divers of the Subjects of this Realm, both young and old, Men and Women, to have and uſe the Book of Communion ſet forth in this Realm in the latter Days of King* Edward the VIth, *and haſt alſo thyſelf read and ſet forth the ſame, cauſing others to do the like, and to leave off their coming to their Pariſh-Churches, to hear the* Latin *Service now uſed.*

9. Item. *That thou, the third* Sunday *of Advent, the 12th of* December, 1557, *waſt apprehended at the* Saracen's *Head at* Iſlington, *in the County of* Middleſex, *and Dioceſs of* London, *by the Queen's Vice-Chamberlain, with one* Cutbert *a Taylor, and* Hugh *a Hoſier, and divers others there aſſembled, under the Colour of hearing a Play, to have read the Communion-Book, and to have uſed the accuſtomed Faſhion as was in the latter Days of King* Edward the VIth.

JOHN ROUGH's Anſwer to the aforeſaid Articles.

To the firſt, he ſaid and confeſſed, That he had ſpoken againſt the Number of the ſaid Sacraments, being fully perſwaded that there be but only two Sacraments, to wit, Baptiſm, and the Supper of the Lord; and as for the other five, he denied them to be Sacraments, and therefore had ſpoken againſt them. And as concerning the Sacrament of the Altar, (which he had called the Supper of the Lord) he confeſſed that he had ſpoken and taught, that in the ſaid Sacrament there is not really and ſubſtantially the very Body and Blood of Chriſt, but that the Subſtance of Bread and Wine doth remain in the aid Sacrament without any Tranſubſtantiation at all.

And farther, as touching Confeſſion of Sins to a Prieſt, he anſwered, That he thought it neceſſary, if the Offence were done unto the Prieſt; but if the Offence were done to any other, then the Confeſſion made to the Prieſt is not neceſſary, but Reconciliation to be made to the Party ſo offended.

To the ſecond he anſwered, That he then did, and had before miſliked the Order of the *Latin* Service then uſed; and alſo did allow the Service uſed in the latter Time of King *Edward*'s Reign, for that the Holy Scripture doth the ſame; and therefore he granted, that he did teach and ſet forth the ſaid *Engliſh* Service, as in the ſame Article is objected.

To the third he granted, That he had approved the Doctrine of the Parties articulate, as agreeable to God's Word; and that they were godly, learned Men, and ſuch as had perfect Underſtanding, as in the Contents of the ſame Article.

To the fourth Article he anſwered, That he did well like the Communion uſed in King *Edward*'s Days; but ſaid, that he had not miniſtered nor received the ſame in *England* ſince the Queen's Reign; nor yet knew any that had the Books thereof; but on the other Side the Sea he knew many that had thoſe Books, and that there alſo he had received the Communion in ſundry Places.

To the fifth he confeſſed, That he had been familiar with divers *Engliſh* Men and Women, being in *Frieſland*, and agreed with them in Opinion: As Mr. *Scory*, *Thomas Young*, *George Roo*, and others, to the Number of one hundred Perſons, who fled thither for Religion, uſing there the Order ſet forth in the Reign of King *Edward*; and otherwiſe he denieth the Contents of this Article.

THE Contents of the ſixth and ſeventh Articles he granted to be true.

To the eighth Article he anſwered and confeſſed, That ſince his laſt Coming into *England*, (which was about the 10th of *November*) he had in ſundry Places in

in the Suburbs of *London*, prayed and read ſuch Prayers and Service as is appointed in the Book of Communion, and had deſired others to do the like, both Men and Women, whom he did know by Sight, but not by Name. However, he did neither cauſe any to withdraw themſelves from the *Latin* Service; but he ſaid, that it were better to pray in a Tongue that they did underſtand, than in an unknown Tongue.

To the ninth Article he confeſſed, That at the Time and Place articulate, he was preſent to hear and ſee a Play, and there was apprehended by the Queen's Vice-Chamberlain, with one *Cutbert* a Taylor, and one *Hugh* a Hoſier, and divers others, both Men and Women, whoſe Names he knew not; and by the ſaid Vice-Chamberlain was brought before the Council, who ſent him to *Newgate*, and from thence he was brought to the Biſhop of *London*: And otherwiſe he denieth the Contents of this Article.

UPON theſe Anſwers the ſaid *John Rough* was diſmiſſed at that preſent, and carried back to Priſon.

AND the next Day (being the 19th of *December*) he was again brought before the ſaid Biſhop of *London* and others, who after their diſcourſing with him, and perceiving his Conſtancy in his Faith and Opinion, determined the next Day to bring him openly into the Conſiſtory-Court at St. *Paul*'s, there to judge and condemn him as an Heretick; and ſo he was again diſmiſſed for that Time.

AND accordingly, on the 20th of *December*, he was brought into Court, where was preſent Dr. *Bonner*, Biſhop of *London*, the Biſhop of St. *David*'s, and Dr. *Fecknam* Abbot of *Weſtminſter*, and others. Where after much fair Words uſed by the Court to perſuade him to recant, without any Effect, Dr. *Bonner* Biſhop of *London*, read his Articles and Anſwers abovementioned, and alſo charged him with receiving the Orders of the Church, and therefore he might not marry; and

and that he had refuſed to conſent to the *Latin* Service then uſed in the Church.

WHEREUNTO the ſaid *John Rough* anſwered, That their Orders were nothing at all, and he being a Prieſt might lawfully marry, and that his Children that he had by his Wife were lawful and legitimate: And as for the *Latin* Service then uſed he utterly deteſted it, and ſaid, that if he ſhould live as long as did *Methuſalah*, he would never come to Church to hear the abominable Maſs, and other Service, being as it was then.

UPON which Words the Biſhop proceeded to the actual Degradation of the ſaid *John Rough*, exempting him from all the Benefits and Privileges of their Church, and after condemned him as an Heretick, and delivered him to the ſecular Power, who taking him into their Charge, carried him back to *Newgate* in Order to Execution.

The Account of Margaret Mearing, *Fellow-ſufferer with the above* John Rough.

THIS *Margaret Mearing* was one of that private Congregation in *London* where the ſaid *John Rough* uſed to officiate, but ſhe was, both by him and others, ſuſpected as if ſhe were not ſincere in her Profeſſion of Religion; but the Event ſhewed that ſhe was therein much wronged.

THE Biſhop of *London*, having had ſome Information of her Principles, ſent his Sumner *Cluny* to her Houſe near *Mark-lane* in *London*, where he apprehended her, and brought her before the Biſhop, who ſent her to Priſon for that Time.

AND upon the 18th of *December* ſhe was brought before the Biſhop, and had the accuſtomed Articles objected to her, to which ſhe anſwered as follows:

1. THAT there is here on Earth a Catholick Church, and there is the true Faith of Chriſt obſerved and kept in the ſame Church.

2. *Item.*

2. *Item.* THAT there were only two Sacraments in the Church, namely, the Sacrament of the Body and Blood of Chriſt, and the Sacrament of Baptiſm.

3. *Item.* THAT ſhe was baptized in the Faith and Belief of the ſaid Church, renouncing there, by her Godfathers and Godmothers, the Devil and all his Works, *&c.*

4. *Item.* THAT when ſhe came to the Age of fourteen Years ſhe did not know what her true Belief was, becauſe ſhe was not then of Diſcretion to underſtand the ſame, neither yet was taught it.

5. *Item.* THAT ſhe had not gone from the Catholick Faith at any Time; but ſhe ſaid that the Maſs was abominable in the Sight of God and all true Chriſtian People, and that it is the plaineſt Cup of Fornication of the Whore of *Babylon.*

AND as concerning the Sacrament of the Altar, ſhe ſaid, ſhe believed there was no ſuch Sacrament in the Catholick Church. Alſo ſhe ſaid, that ſhe utterly abhorred the Authority of the Biſhop of *Rome*, with all the Religion obſerved in the ſame Antichriſt's Church.

6. *Item.* THAT ſhe hath refuſed to come to her Pariſh-Church becauſe the true Religion was not then uſed in the ſame: And farther ſaid, that ſhe had not come into the Church for the Space of one Year and three Quarters then laſt paſt, neither yet did mean to come any more to the ſame in theſe idolatrous Days.

7. *Item.* SHE acknowledged that ſhe was apprehended and brought before the Biſhop by *Cluny*, as is aforeſaid.

THESE Anſwers of *Margaret Mearing* being regiſtered by the Biſhop's Officer, ſhe was for the preſent diſmiſſed, and brought before the Biſhop at his Conſiſtory the 20th of *December*, where her Articles and Anſwers were read unto her again; and they demanded if ſhe would ſtand to her ſaid Anſwers as they were regiſtered, ſhe anſwered that ſhe would ſtand to them to the Death; for the very Angels in Heaven

(ſaith

(ſaith ſhe) do laugh you to Scorn, to ſee your Abomination that you uſe in the Church.

AFTER this the Biſhop, having no Hopes of reclaiming her to his Church, read the Sentence of Excommunication againſt her, and delivered her into the Hands of the ſecular Power, who forthwith carried her, together with *John Rough* aforeſaid, to the Priſon of *Newgate*.

AND two Days after, being the 22d of *December*, 1557, the Sheriffs brought the ſaid *John Rough* and *Margaret Mearing* into *Smithfield*, where being faſtened to the Stake, and Fire put to them, they joyfully gave up their Lives to God, for the Profeſſion of the Goſpel of Chriſt.

The LIVES *of* CUTBERT SIMSON, HUGH FOX, JOHN DEVENISH; *who were burnt in* Smithfield, London.

THESE three Perſons were apprehended together at *Iſlington*, at the ſame Time with the forementioned *John Rough*, and brought before the Council and ſent to Priſon.

CUTBERT SIMSON was Deacon to the private Congregation of Proteſtants in *London* as aforeſaid, and was ſent Priſoner to the Tower: And he was there examined, in Preſence of the Conſtable of the *Tower*, by the Recorder of *London*, and one Mr. *Cholmley*, who commanded him to declare unto them what Perſons he called upon, or ſummoned to come to the *Engliſh* Service; but *Cutbert* anſwered, that he would declare nothing.

THEN they commanded him to be put into the Rack, where he continued ſtretched about three Hours in great Torture, (as may eaſily be imagined) while he was on the Rack they aſked him the ſame Queſtion

Queſtion as they had before, but he ſaid he would declare nothing. Then he was looſed from the Rack, and ſent to his Lodging in the *Tower* for that Time.

ON the *Sunday* following they brought the ſaid *Cutbert* to the ſame Place where he had been racked, where was the Recorder of *London*, and the Lieutenant of the *Tower*, who examined him as they did before, but he refuſed to give them any other Anſwer than formerly; then the Lieutenant ſwore that he ſhould tell.

THEN they tied two of his Fore-fingers together, and put a ſmall Arrow between them, and drew it backward and forward ſo faſt that the Blood followed and the Arrow brake: then they racked him twice, and then ſent him back to his Lodging again.

TEN Days after this the Lieutenant aſked him again if he would not confeſs what before they had aſked him, but *Cutbert* anſwered he had ſaid as much as he would ſay.

THEN he was brought to the Biſhop of *London*, and had the following Articles miniſtered to him on the 19th of *March*, *viz.*

1. *That thou* Cutbert Simſon *art at this preſent abiding within the City and Dioceſs of* London, *and not out of the Juriſdiction of the Biſhop of* Rome.

2. Item. *That thou, within the City and Dioceſs of* London, *haſt uttered many Times, and ſpoken deliberately, theſe Words and Sentences following*, viz. *That though thy Parents, Anceſtors, Kinſfolks, and Friends, yea, and alſo thyſelf, before the Time of the late Schiſm here in the Realm of* England, *have thought, and thoughteſt that the Faith and Religion obſerved in Times paſt here in this Realm of* England, *was a true Faith, and the Religion of Chriſt in all Points and Articles, though in the Church it was ſet forth in the* Latin *Tongue, and not in* Engliſh: *Yet thou believeſt and ſayeſt that the Faith and Religion now uſed commonly in this Realm, not in* Engliſh, *but in the* Latin *Tongue, is not the true*

Faith and Religion of Chriſt, but contrary and expreſly againſt it.

3. Item. *That thou, within the ſaid City and Dioceſs of* London, *haſt willingly, wittingly, and contemptuouſly, done and ſpoken againſt the Rites and Ceremonies commonly uſed here through the whole Realm, and obſerved generally in the Church of* England.

4. Item. *That thou haſt thought and believed certainly, and ſo within the Dioceſs of* London *haſt affirmed and ſpoken deliberately, that there be not in the Catholick Church ſeven Sacraments, nor of that Virtue and Efficacy as is commonly believed in the Church of* England *they are.*

5. Item. *That thou haſt likewiſe thought and believed, yea, and haſt ſo, within the City and Dioceſs of* London, *ſpoken, and deliberately affirmed, that in the Sacrament of the Altar there is not really, ſubſtantially, and truly, the very Body and Blood of our Saviour Jeſus Chriſt.*

6. Item. *That thou haſt been, and to thy Power art, at this preſent, a Favourer of all thoſe that either have been here in this Realm heretofore called Hereticks, or elſe convented and condemned by the Eccleſiaſtical Judges for Hereticks.*

7. Item. *That thou, contrary to the Order of this Realm of* England, *and contrary to the Uſage of the Holy Church of this Realm of* England, *haſt at ſundry Times and Places, within the City and Dioceſs of* London, *being at Aſſemblies and Conventicles, where there was a Multitude of People gathered together to hear the* Engliſh *Service ſaid, which was ſet forth in the late Years of King* Edward the VIth; *and alſo to hear and have the Communion both read, and the Communion miniſtered both to the ſaid Multitude, and alſo to thyſelf; and thou haſt thought, and ſo thinkeſt, and haſt ſpoken, that the ſaid* Engliſh *Service, and Communion-Book, and all Things contained in either of them, was good and laudable; and for ſuch thou didſt and doſt allow and approve either of them at this preſent.*

CUTBERT

CUTBERT SIMSON's Anſwer to the above Articles.

UNTO all theſe Articles the ſaid *Cutbert Simſon* anſwered thus, or to the like Effect.

To the firſt, ſecond, third, fourth, fifth, and ſixth Articles, he confeſſed them to be true in every Part thereof.

AND to the ſeventh Article he ſaid, he was not bound to anſwer thereunto, as he believed.

WITH the aforeſaid *Cutbert Simſon* were alſo apprehended *Hugh Fox* and *John Daveniſh*, who were both examined by the Biſhop of *London* and his Officer the 19th of *March*, 1558, upon the uſual Articles adminiſtered to others ſuſpected of Hereſy in the Dioceſs of *London*; to which they anſwered as follows.

1. To the firſt Article concerning the Catholick Church, they anſwered affirmatively, that there is ſuch a Church. But *John Daveniſh* added, That the true Church is grounded on the Prophets and Apoſtles, Chriſt being the Head Corner-ſtone; and how in that Church there is the true Faith and Religion of Chriſt.

2. To the ſecond Article they all confeſſed and believed that in Chriſt's Catholick Church there are but two Sacraments, that is, Baptiſm and the Lord's Supper; otherwiſe they do not believe the ſaid Article to be true.

3. To the third Article they anſwered affirmatively, that they were baptized in the Faith of the Catholick Church. And,

4. To the fourth they anſwered affirmatively, that they continued in the ſaid Faith until the Age of fourteen Years without miſliking thereof.

5. To the fifth Article they all anſwered affirmatively, that they do believe, and have and will ſpeak againſt the Sacrifice of the Maſs, the Sacrament of the Altar, and likewiſe againſt the Athority of

the See of *Rome*, and are not ſorry for the ſame, but will do it ſtill while they live.

6. To the ſixth Article they anſwered, that they denied to acknowledge the Authority of the See of *Rome* to be lawful and good, neither yet his Religion.

7. To the ſeventh Article they anſwered affirmatively, that they have and do miſlike the Maſs and Sacrament of the Altar, and thereupon refuſed to come to their Pariſh-Church, and they will ſtill do ſo while they live. And *John Daveniſh* added, that the Sacrament of the Altar, as now uſed, is no Sacrament.

8. To the eighth Article they confeſſed and believed all Things above by them acknowledged, and declared to be true, and that they are of the Dioceſs of *London*, and Juriſdiction of the ſame.

AFTER theſe their Anſwers were written, and read unto them, and they perſiſting and continuing ſtedfaſt in their Faith and Opinions, the Biſhop of *London* read the definitive Sentence againſt them all three, *viz. Cuthbert Simſon*, *Hugh Fox*, and *John Daveniſh*, and delivered them to the ſecular Power, in order to their Execution.

IT is obſervable, that while *Cuthbert Simſon* was in the Conſiſtory Court, Biſhop *Bonner* took Notice of him, and ſaid to the People, 'Ye ſee this Man (ſays 'he) what a perſonable Man he is; and I tell you, 'that if he were not an Heretick, he is a Man of the 'greateſt Patience that ever came before me. He 'hath been thrice racked in one Day in the *Tower*, 'and alſo in my Houſe he hath felt much Sorrow, 'and yet I never ſaw his Patience broken."

UPON the 28th of *March*, 1558, the three Priſoners above-named were, by the Sheriffs, brought into *Smithfield*, where they all three patiently ſuffered Death together in one Fire, for the Truth of the Goſpel, to the Glory of God.

WILLIAM

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The Burning of Master Laurence Sanders *at* Coventry.



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WILLIAM NICOLL of *Hartford-Weſt* in *Pembrokeſhire*, in *Wales*, in the Dioceſs of St. *David*'s, was apprehended for ſpeaking Words againſt the Church of *Rome*, *&c.* and for the ſame he was condemned as an Heretick, and burnt in the Town aforeſaid on the 9th of *April*, 1558, but this particular Trial is not recorded.

The LIFE *and Martyrdom of Mr.* LAURENCE SAUNDERS, *who was burnt at* Coventry, February 8, 1555.

ON *Saturday*, *October* 14. as Mr. *Saunders* was coming nigh to the City of *London*, Sir *John Mordant*, a Counſellor to Queen *Mary*, did overtake him, and aſked him whither he went. I have, ſaid *Saunders*, a Cure in *London*, and now I go to inſtruct my People according to my Duty. If you will follow my Counſel, ſaid *Mordant*, let them alone, and come not at them. To this *Saunders* anſwered; how ſhall I then be diſcharged before God, if any be ſick, and deſire Conſolation, if any want good Counſel, and need Inſtruction? or if any ſhould ſlip into Error, and receive falſe Doctrine? Did you not, quoth *Mordant*, preach ſuch a Day, and named the Day, in *Breadſtreet* in *London*? Yes, verily, ſaid *Saunders*, to-morrow you may hear me again in that ſame Place, where I will confirm by the Authority of God's Word, all that I ſaid then, and whatſoever before that Time I taught them. I would counſel you, quoth the other, not to preach there. If you can and will forbid me by lawful Authority, then muſt I obey, ſaid *Saunders*. Nay, quoth he, I will not forbid you, but I do give you Counſel. And thus entered they both the City, and departed each from other. Mr. *Mordant*, of an uncharitable Mind went to give Warning

Warning to *Bonner* Biſhop of *London*, that *Saunders* would preach in his Cure the next Day; which he accordingly did in the Forenoon, from 2 *Cor.* 11. and in the Afternoon he purpoſed to do the like, but the Biſhop of *London* interrupted him by ſending an Officer for him. The Biſhop on his Appearance before him charged him with Hereſy and Sedition. After much Talk concerning this Matter, the Biſhop deſired him to write what he believed of Tranſubſtantiation. Which Mr. *Saunders* did, and then the Biſhop ſent him to the Lord Chancellor; by whom he was examined as to his Preaching. *Saunders* owned that he did preach; and affirmed to his Lordſhip that it was his indiſpenſible Duty to exhort his Flock and Pariſhioners to perſevere and ſtand ſtedfaſtly in the Doctrine which they had learned.

AFTER which Mr. *Saunders* continued in Priſon a whole Year and three Months. At the End of which he was brought again before the Chancellor and being examined; the Officers took him again to Priſon; ſome time after which he was burnt at *Coventry* as has been already ſaid. Amidſt the Flames he was often heard to ſay, Welcome Life.

The LIVES *of* ROBERT MILLS, STEPHEN COTTON, ROBERT DINES, STEPHEN WIGHT, JOHN SLADE, *and* WILLIAM PIKES, *a Tanner; who ſuffered Martyrdom at* Brentford *in* Middleſex, *in the Dioceſs of* London.

THESE ſix Men were apprehended in a Cloſe near *Iſlington* (with ſeveral others before mentioned) and ſent to Priſon: And they were, at ſundry Times, brought before Dr. *Thomas Darbyſhire*, the Biſhop of *London*'s Chancellor, to be examined, *viz.*

ROBERT

ROBERT MILLS on the 20th of *June*, 1558, *Stephen Wight* the 21ſt of the ſame Month, *Stephen Cotton* and *John Slade* the 22d Day, *Robert Dines* and *William Pikes* the Day following; unto whom were miniſtered, by the ſaid Chancellor and Officer, the ſelf ſame Articles which were before miniſtered to *Henry Pond* and his Companions, to which the Reader is referred; and here follows the Anſwers of the ſix Perſons above named to the ſaid Articles, *viz.*

To the firſt Article they all granted the ſame, and added thereto for going to Church, that *Robert Mills* and *Stephen Wight* came not to Church for three quarters of a Year before, *John Slade* and *William Pikes* not ſince the Queen's Reign, *Stephen Cotton* not for a Twelve Month before, and *Robert Dines* not for two Years before.

To the ſecond, third, fourth, fifth, and ſix Articles they all anſwered in Effect as the afore-named *Henry Pond* and their Company had done, ſaving they added, that as their Rites, Ceremonies, and Cuſtoms, are againſt the Word of God, ſo will they obſerve and keep no Part of the ſame. *Stephen Wight* added farther, that he had not received their Sacrament of the Altar for two Years before, nor *John Slade* nor *William Pikes* ſince Queen *Mary*'s Reign, nor *Stephen Cotton* for a Twelve-month before, nor *Robert Dines* for three Years before.

To the ſeventh Article they all granted the ſame in every Part, ſaving *Robert Dines* added that it was no Part of his Belief.

To the eighth Article they all granted the ſame in every Part; but *Robert Mills* added thereto, that he will not come to the Church, nor allow their Religion, ſo long as the Croſs is crept to and worſhipped, and Images are in the Church. *John Slade* affirmed, in Effect, as *Robert Mills* did, adding farther, that there be not ſeven Sacraments, but two Sacraments, which are Baptiſm and the Supper of the LORD.

Stephen

Stephen Cotton would no farther allow the Popiſh Religion than it agreeth with God's Word, and *Robert Dines* affirmed, in Effect, the ſame with *Stephen Cotton*.

To the ninth and tenth Articles *Robert Mills*, *John Slade*, and *Stephen Cotton*, anſwered, that they do not allow the Popiſh Service then ſet forth, becauſe it is againſt the Truth, and in a ſtrange Language which the common People underſtand not. *Robert Dines* and *William Pikes* will neither allow nor diſallow the *Latin* Service, becauſe they underſtand it not: And *Stephen Wight* would make no Anſwer to theſe Articles at all; neither to the eleventh, twelfth, thirteenth, and fourteenth Articles, are any of the ſaid *Stephen Wight*'s Anſwers recorded; but the reſt of his Fellow-Priſoners anſwered to them as follows.

To the eleventh Article *Robert Mills*, *John Slade*, and *Stephen Cotton* anſwered, that concerning the Books, Faith, and Religion, ſpecified in this Article, they do allow them ſo far forth as they agree with God's Word. *Robert Dines* would make no Anſwer thereto, becauſe he thought himſelf unable to judge thereof; and *William Pikes* doth not remember that he hath miſliked the Service, and Faith, and Religion, ſet forth in King *Edward* the VIth's Time.

To the twelfth Article they grant, that if they might receive the Sacrament as they did in King *Edward* the VIth's Days, they would, with all their Hearts, do ſo.

To the thirteenth and fourteenth Articles they confeſs and grant the Contents of them to be true in every Part.

AFTER theſe their Anſwers to the Articles aforeſaid, the Priſoners were returned back to Priſon, and commanded to appear the 11th of *July*, at the Conſiſtory in St. *Paul*'s, which accordingly they did; and then it was demanded of them, by the Chancellor aforeſaid, and the Court, whether they would turn

turn from their Opinions to the Holy Mother Church, and if not, that then whether there were any Cauſe to the contrary but that they might proceed with the Sentence of Condemnation? Whereunto they all anſwered, that they would not go from the Truth, nor relent from any Part of the ſame while they lived.

THEN the Chancellor charged them to appear before him againſt the next Day in the Afternoon, between one and two of the Clock, to hear the definitive Sentence read againſt them according to the Eccleſiaſtical Law then in Force. And at the Time appointed the ſaid ſix Priſoners above-mentioned were brought into Court, the Chancellor then ſitting in Judgment, with whom were Sir *Edward Haſtings* and Sir *Thomas Cornwallis*. The Chancellor talked with the Priſoners, but could by no Means move them from their Faith and Opinions, and ſo he read the Sentence of Condemnation againſt them all, and committed them into the Hands of the ſecular Power, who ſent them to Priſon till the Time of their Execution.

THE Chancellor having condemned theſe ſix innocent Perſons, made a Certificate of their Condemnation into the Lord Chancellor's Office, from whence there was iſſued out, the next Day, a Writ for their Burning in the Town of *Brentford* in *Middleſex*, ſeven Miles from *London*. And upon the 14th of *July*, 1558, they were all conveyed, by the Sheriffs Officers, to the ſaid Town of *Brentford*; and when they came to the Place of Execution, they all humbly made their Prayers to God, and then undreſſing themſelves went joyfully to the Stakes; where being bound, and the Fire flaming about them, they yielded both their Bodies and Souls into the Hands of the omnipotent Lord, for whoſe Cauſe they ſuffered.

The LIFE *of* WILLIAM FLOWER, *who for ſtriking a Prieſt, was apprehended, firſt having his Hand cut off, and after martyred for his conſtant Adherence to the Truth.*

WILLIAM FLOWER was born at *Snowhill* in the County of *Cambridge*, where he went to School ſome Years, and then came to the *Abby* of *Ely*; where, after he had remained a while, he was a profeſſed *Monk* according to the Order and Rule of the ſame Houſe wherein he remained, uſing and bearing the Habit of a *Monk*, and obſerving the Orders and Rules of the ſame Houſe, until he came to one and twenty Years of Age, and being a profeſſed *Monk*, he was made a Prieſt alſo in the ſame Houſe, and there did celebrate and ſing Maſs a good Space together. After that, by Reaſon of a Viſitation, and certain Injunctions given in the ſame Time by the Authority of King *Henry* the eighth, he forſook the ſame Houſe, and caſting from him the ſaid *Monk*'s Habit and Religion aforeſaid, took upon him and uſed the Habit of a ſecular Prieſt, and returned to *Snowhill* where he was born; and there he did celebrate and ſing Maſs, and taught Children their *Primmer* and *Accidence* about half-a-year together. Then he went to *Ludgate* in *Suffolk*, and there ſerved as a ſecular Prieſt about a Quarter of a Year; and from thence he went to *Stoniland*, where he tarried and ſerved as a ſecular Prieſt alſo, until the coming out of the ſix Articles; and then he departed from thence and went into *Gloceſterſhire*, where after he had made his Abode in the Country a-while, at length in *Tewksbury*, according to God's holy Ordinance, he married a Wife, with whom he ever after faithfully and honeſtly continued; and after his Marriage he tarried


The Burning of William Flower in St. Margaret's Church-yard, Westminster.
T. Bowles Sculp.

tarried in *Tewksbury* about two Years together, and from thence he went to *Broſley*, where he tarried three Quarters of a Year, and practiſed Phyſick and Chirurgery; and from thence he removed to *Northamptonſhire*, where under a Gentleman he taught Children their *Primmers*, and to write and read. But departing from thoſe Parts he came to *London*, and there remained for a certain Space. After that, being deſirous to ſee his Country, he returned to *Snowhill* where he was born; from thence to *Brankſtrey* in *Eſſex*, then to *Coxall*, where he taught Children a Space, and ſo came to *Lambeth* near *London*, where he hired a Houſe, and placed his Wife, where he and his Wife did dwell together till this Time; howbeit for the moſt part he was always abroad, except once or twice in a Month, to viſit and ſee his Wife; where he being at home about ten or eleven o'Clock in the Forenoon of the ſame Day, came over the Water from *Lambeth* into St. *Margaret*'s Church at *Weſtminſter*, where he ſeeing a Prieſt named *John Cheltam* adminiſtring and giving the Sacrament of the Altar to the People, and therewith being greatly offended in his Conſcience with the Prieſt for the ſame his doing, did ſtrike and wound him upon the Head, and alſo upon his Arm and Hand with his Woodknife, the Prieſt having at the ſame Time in his Hand a Chalice, with certain conſecrated Hoſts therein, which were ſprinkled with the Blood of the ſaid Prieſt. In which Action as indeed he did not well or evangelically, ſo afterward, being examined before Biſhop *Bonner*, did no leſs confeſs his not well doing in the ſame, ſubmitting therefore himſelf willingly to Puniſhment, when it ſhould come.

HOWBEIT touching his Belief in the Sacrament, and the Popiſh Miniſtration, he neither would nor did ſubmit himſelf. Whereupon the aforeſaid *William Flower*, being firſt apprehended and laid in the Gatehouſe at *Weſtminſter*, he was on the nineteenth of *April* in the Year 1555 ſummoned before Biſhop

Bonner his Ordinary, who miniſtered to him on Oath certain Articles and Interrogatories. After which he was committed Priſoner to the *Fleet*; from whence he was ſoon after brought by the Warden, and found guilty of the above Abuſe of the Prieſt, and alſo of Hereſy; whereupon *Bonner* read his Sentence of Condemnation, and he was delivered over to the ſecular Power, and was purſuant thereto burnt on the twenty-fourth Day of the ſaid Month, it being St. *Mark*'s Eve, in St. *Margaret*'s Church-yard at *Weſtminſter*. He died in the true Proteſtant Faith.

The HISTORY *of* ALEXANDER GOUCH, *Weaver*; *and* ALICE DRIVER, *an Huſbandman's Wife, who ſuffered Martyrdom at* Ipſwich *in the County of* Suffolk *and Dioceſs of* Norwich.

THESE two Perſons ſuſpected of Hereſy, were apprehended by one Mr. *Noon*, a Juſtice of Peace for the County, and ſent to *Melton* Goal.

AFTERWARDS they were both brought before Dr. *Spencer*, Chancellor of the Dioceſs of *Norwich*, to be examined.

ALICE DRIVER was firſt examined, (ſhe dwelt at a Place called *Grouſborough* in the ſaid County of *Suffolk*, aged about thirty Years.)

THE Chancellor aſked her, what ſhe ſaid to the Sacrament of the Altar, whether ſhe did believe it to be very Fleſh and Blood, after the Words of Conſecration be ſpoken?

ALICE DRIVER anſwered, ſhe found no ſuch Sacrament in the Word of God, but ſhe granted ſhe read there of the Sacrament of the Lord's Supper, and deſired them to tell her what a Sacrament was.

THE Chancellor, and another Doctor, told her, It was a Sign of an Holy Thing.

AND

AND ſhe granted it ſo to be; but replied, That if it be a Sign, then it could not be the Thing ſignified alſo.

THEY ſaid, the Almighty Power of God was able to make it his Body.

ALICE anſwered, She denied not the Almighty Power of God to perform whatever he promiſed; but he hath made no ſuch Promiſe, to make Bread his Body. But *he took Bread and brake it, and gave it to his Diſciples, ſaying, Take, eat, this is my Body. Do this in Remembrance of me.* And if the Diſciples had eaten up Chriſt's Body over-night, he muſt have had two Bodies, for his Body was crucified the next Day.

THERE was much ſaid about this Matter, both at her firſt and ſecond Examination; but ſhe utterly denied the corporal Preſence of Chriſt in the Sacrament, and for ſo doing was at length condemned as an Heretick, and delivered to the ſecular Power, in order to be executed.

ALEXANDER GOUCH, a Weaver of the Town of *Woodbridge* in *Suffolk*, was examined at the ſame Time and by the ſame Perſons as was *Alice Driver*, about the Sacrament of the Altar and other Ceremonies of the Church of *Rome*.

AND he ſaid, that his Belief was, that Chriſt was aſcended into Heaven, and there remained; and that the Sacrament was the Remembrance of his Death and Paſſion. He alſo rejected the Maſs, and denied the Pope to be the ſupream Head of Chriſt's Church on Earth; and for his ſtedfaſt Continuance in this his Faith and Opinions, he had Sentence of Condemnation given againſt him as an Heretick, and was alſo delivered to the ſecular Power to be put to Death, which was performed accordingly.

FOR, upon the 4th of *November* 1558, theſe two poor Creatures, *Alexander Gouch* and *Alice Driver*, were brought from *Melton* Goal to *Ipſwich*, which is about ſix Miles, by ſeven o'Clock in the Morning. (Sir *Henry Dodwell* being High Sheriff.) When they came

came to the Stake, they ſung Pſalms together, and then prayed; at which the Sheriff was diſpleaſed, and bid the Bailiffs of *Ipſwich* to ſpeak to them to make an End. (One of the Bailiffs bid to nail them to the Stake.) Then *Gouch* roſe from his Knees, and ſaid, Pray, Mr. Sheriff, let us pray a little while, for we have but a little Time to live here. But the Bailiffs bid have them to the Fire.

THEN they both ſpake, Why, Mr. Sheriff, will you not ſuffer us to pray? Take Heed, if you forbid Prayer, leſt the Vengeance of God hang over your Head.

THEN, without farther Delay, they were faſtened to the Stake; and many took them by the Hands, notwithſtanding the Sheriff's Threatnings. And Fire being put to them, they joyfully reſigned their Souls to God in the Midſt of the Flames.

THERE was alſo about the ſame Time, and for the ſame Cauſe, three Men burned in the Town of St. *Edmund's Bury* in *Suffolk*, viz. *Philip Humphry*, *John David*, *Henry David*, his Brother; but the particular Account of their Examination and Execution is not recorded.

THERE was a poor Woman, the Wife of one *Preſt*, who dwelt near the Town of *Launceſton*, in the County of *Cornwall*, in the Dioceſs of *Exeter*: She was about fifty-four Years of Age: Her Huſband, and three Children, were very zealous Papiſts, and ſhe was wont to rebuke them for their Superſtition; yet they forced her ſometimes to go to Church, to follow in Proceſſion, and conform to their Ceremonies, full ſore againſt her Will. And being thus troubled by her Huſband to act againſt her Mind, ſhe prayed to God for his Aſſiſtance, and took Courage and left her Huſband for a Time, and ſhe went about from Place to Place, getting her Living by Labour, and Spinning, as well as ſhe could: In a little Time ſhe returned back to her Huſband, and then ſhe was accuſed by ſome of her Neighbours of

Hereſy,

Hereſy, and ſo was ſent to *Exeter* to the Biſhop, whoſe Name was Dr. *Troublevile*. The chiefeſt Thing that was laid to her Charge, was her ſpeaking againſt the Sacrament of the Altar, and againſt Images in Churches, calling them Idols.

When ſhe came before the Biſhop, he reproved her for ſpeaking againſt the Sacrament of the Altar, which was a Matter too high for her to meddle in, and that ſhe had called it an Idol.

She anſwered, There was never ſuch an Idol as your Sacrament is made of by your Prieſts, and commanded to be worſhipped by all Men; whereas Chriſt commanded it to be eaten and drunken in Remembrance of his moſt bleſſed Paſſion, for our Redemption.

Then ſaid the Biſhop to her, Haſt thou not heard that Chriſt did ſay over the Bread, *This is my Body*, and over the Cup, *This is my Blood?*

The Woman anſwered, Yes, he ſaid ſo; but he meant that it is his Body and Blood not Carnally, but Sacramentally.

Then the Biſhop ſaid, That ſhe had heard this from ſome new Preacher, or learned it from ſome ill Book, and that ſhe was deceived.

The poor Woman replied, No, my Lord, what I have learned was from godly Preachers and godly Books; and if you will give me Leave, I will declare the Reaſon why I will not worſhip the Sacrament; but you muſt bear with me, a poor Woman.

Then the Biſhop bid her ſay her Mind.

Then ſhe ſpake, ſaying, I will demand of you, whether you can deny your Creed, which doth ſay, that Chriſt doth ſit at the Right Hand of his Father, both Body and Soul, until he come again to Judgment? Or, whether he be not there in Heaven, and makes Interceſſion for us to God the Father?

If it be ſo, Chriſt is not here on Earth in a Piece of Bread. If he be not here and if he doth not dwell in Temples made with Hands, but in Heaven, why

then

then do we ſeek him here? If he did offer his Body once for all, why make you a new Offering? If Chriſt, with once offering himſelf, made all perfect, why do we with a falſe Offering, make all imperfect? If he be to be worſhipped in Spirit and in Truth, why do ye worſhip a Piece of Bread? If he be eaten and drunken in Faith and Truth, if his Fleſh be not profitable to be among us, why do ye ſay you make his Body and Fleſh, and ſay it is profitable for Body and Soul? Alas! I am but a poor Woman, but rather than I would do as ye do, I would live no longer. I have ſaid, Sir.

THEN ſhe was delivered to the Sheriff, and was led by the Officers to the Place of Execution, without the Walls of *Exeter*, called *Sothenkey:* And a great Company of People went along with her. Where ſhe was bound to the Stake, and was, with the Flames of Fire, in a little Time conſumed.

An Account of ſome of the chiefeſt erroneous Doctrines and idolatrous and ſuperſtitious Practices of the Church of Rome *at this Day*, viz.

Imprimis, THEY preach and affirm, That the Church of *Rome* is the only true Catholick and infallible Church of Chriſt on Earth, out of which there is no Salvation.

2. THAT the Pope is the ſupreme Head of the ſaid Catholick Church, and Chriſt's Vicar on Earth.

3. THEY teach the Doctrine of Tranſubſtantiation; that is, that the Elements of Bread and Wine in the Sacrament of the Lord's Supper (which they call the Sacrament of the Altar) are, by Virtue of the Words of Conſecration, ſpoken by the Prieſt, immediately converted into the true natural Body of Chriſt, Fleſh, Blood and Bone, as it was born of the Virgin *Mary*; ſo that there is no more Subſtance of Bread and Wine remaining

remaining therein, but the very Body and Blood of Chriſt really and ſubſtantially, under the Accidents of Bread and Wine. And upon this their Belief they teach that the Hoſt, as they call the conſecrated Wafer, ought to be worſhipped; and accordingly the ſaid Hoſt is reſerved on their Altars as the Object of their Worſhip, and is daily worſhipped and adored by them. It is alſo carried about in Proceſſion, and whoſoever meets it muſt fall down on their Knees before it. They alſo affirm that the Cup in the Sacrament contains Chriſt's Blood as well as the Bread doth his Fleſh.

4. THEY teach that the Maſs, that is, the private Celebration of the Sacrament, whereof none partakes but the Prieſt alone, is a propitiatory Sacrifice for the Quick and Dead: And when the Prieſt elevates the Hoſt, (that is, lifts up the conſecrated Wafer over his Head) a Bell is then rung to give Notice that all Perſons that are then preſent may fall down on their Knees and worſhip it, which accordingly they do with great Devotion.

5. THEY teach that auricular Confeſſion of all our Sins to a Prieſt is neceſſary, and that his Abſolution thereupon procures Pardon or Remiſſion of Sins.

6. THEY teach that there is Purgatory after this Life, where Perſons that have not performed ſufficient Penance for their Sins in this World, may be purged from their Sins, by enduring grievous Pains for a Time, and at laſt eſcape the Damnation of Hell.

7. THEY alſo teach that the Pains of the ſaid Purgatory may be eaſed or abated; and the Perſons there may, at length, be quite releaſed from them by the Pope's Pardons and Indulgencies, or by private Maſſes ſaid for their Souls, and by the Prayers and Almſdeeds of the Living.

8. THEY teach and affirm, that the Communion in one Kind, (that is, the receiving the conſecrated Wafer only) is ſufficient for the Lay-People, for it contains the Blood of Chriſt as well as the Fleſh.

9. IN adminiſtring the Sacrament of Baptiſm they

make theſe Additions of their own; a lighted Candle is put into the baptized Perſon's Hand; they uſe Salt, Oil or Cream, and the Spittle of the Prieſt: Whereas Chriſt and his Apoſtles uſed only Water, as the Holy Scriptures plainly ſhew.

10. THEY pray to the Virgin *Mary*, and to other Saints departed, both to pray for them to Almighty God, and alſo to help them in their Diſtreſs, as may be ſeen in their uſual Books of Devotion, both publick and private.

11. THEY pray for Souls departed, and give Money to their Clergy to ſay Maſſes for the Souls of their Relations and Friends that are dead, to eaſe and deliver them from the Pains of Purgatory.

12. THEY perform all their Divine Service in publick in an unknown Tongue, (that is in *Latin*) which none but the Learned underſtand, *Latin* being at this Time the common Speech or Language of no Country or Nation in the World. And this is contrary to St. *Paul*, 1 *Cor.* xiv.

13. THEY teach the common People to ſay *Latin* Prayers, which they underſtand not; and they number their Prayers upon Beads, and ſay ten *Aves* to one *Pater Noſter*, giving more Honour to the Virgin *Mary* than to Almighty God.

14. THEY forbid Marriage to their Clergy, making that unlawful which God's Word doth allow, *Heb.* xiii. 4.

15. THEY place their Devotion chiefly in the Number and frequent Repetition of their Prayers, and not in the Intention of the Heart and Mind, which they account not neceſſary; eſpecially in the vulgar People, as is plain from their Praying in an unknown Tongue.

16. THEY worſhip the Virgin *Mary* and the Saints, not only by praying to them, but alſo by making Vows to them in their Sickneſs and Diſtreſs, by building Altars to their Memories, and ſetting up their Images on them, and worſhipping at them; alſo by burning

burning Lights and Incenſe to them, and bringing their Offerings to their Shrines upon their Recovery from Sickneſs, or after receiving any ſignal Mercy, which they uſually aſcribe to the Merits and Interceſſion of the Saints they prayed unto.

17. THEY go on Pilgrimage with great Devotion to the Images of Saints, and particularly to the Image of the Virgin *Mary* at *Loretta*, and to other Places; and when they come there they bow to them and kiſs them; they alſo perform the ſame Homage and Worſhip to the Croſs, and to the Bones and Relicts of Saints, aſcribing great Virtue to them, and expecting Benefit from them.

Now all theſe Doctrines and Practices, and many others which they hold and teach, have no Foundation in the Holy Scriptures, but are rather repugnant and contrary to them, as any one that is verſed in that Holy Book (which is the ſole Rule of a Chriſtian's Faith and Manners) may eaſily perceive. And therefore the Church of *England* thought it neceſſary to reform from thoſe groſs Errors and Corruptions, and to leave Communion with the Church of *Rome*, that was reſolved to continue in her Errors, and to maintain them by Force and Power, in Oppoſition to the plain and manifeſt Word of God contained in the *New Teſtament* of our Lord and Saviour Jeſus Chriſt. So that when a *Papiſt* ſhall aſk a *Proteſtant*, where his Religion was before *Luther*, he may anſwer his Queſtion with another of the ſame Nature, and demand where was *Popery* in the Time of Chriſt and his Apoſtles, ſince the *New Teſtament* gives us not the leaſt Intimation thereof, except in foretelling that ſome ſuch Corruptions as the Church of *Rome* now teacheth ſhould break out in the Church of Chriſt in the latter Days, to the great Damage both of the true Chriſtian Faith and Practice.

FINIS.

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